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OUR SUNDAY VISITOR

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A NATIONAL WEEKLY

THE HARMONIZER

PRICE IN U. S. 2c PER COPY

Volume XVI — HUNTINGTON, INDIANA, JANUARY 29, 1928 — Number 42

O. S. V. Outlook



The Rev. Aquinas Knoff

The Encyclical of Pope Pius, "Mortalium Animos," has attracted wide and favorable attention. Many newspapers wholly uninfluenced by the Vatican have commented favorably upon it.

In this official document the Pope, far from giving a decision upon a debated question, merely restates the age-old Catholic doctrine of the unity of the Church.

There can be no bargaining in matters of religious truth. Indifferentism is bound to follow from refusal to heed divinely-established authority. According to a prominent Catholic paper, an official of the Atlantic Monthly testified that Gov. Smith's letter written in reply to an attack upon his loyalty was worth $10,000 to the magazine. Those who read attacks on the Church in secular magazines should seek the Catholic reply in Catholic publications. Letters from distinguished people are always welcome because they are circulation boosters.

Unsigned letters are the bane of many a writer's life. If you wish to tell some one you disagree with him have the courage to sign your name.

We learn that companionate "marriages" have struck a legal snag in Chicago where Judge Sabath casts doubt upon the validity of such contracts. If girls agree to waive alimony claims such a contract may be against public policy, since wives might become public charges.

It is strange that money and not morality would be the snag upon which these marriages strike. Isn't it against public policy deliberately to restrict or eliminate children and thus deprive the state of citizens, to say nothing of depriving Heaven of souls?

That prohibition is purely a political question is the declaration of the Rev. Theodore Schliepseuk, pastor of Trinity Lutheran church, Vinton, Iowa. He refused to allow the bell of his church to sound the celebration of the eighth anniversary of prohibition.

An intimate glimpse of the personal life of the Pope is afforded in an article which appeared recently in a nationally-known weekly. It will make splendid reading for many who believe stories of the Holy Father's alleged pride and arrogance.

Its appearance in a purely secular magazine, otherwise filled with pictures and stories of flappers, police and styles, will bring the personal humanity, humility and kindness of the Sovereign Pontiffs to the attention of many who picture the Pope as living in splendor and taking his ease in an eleven hundred-room house.

The Vatican indeed contains eleven hundred rooms, but the Pope personally occupies only a small apartment on an upper floor. Like most of his predecessors he arises daily between five and six in the morning. After his Mass and breakfast, a very simple meal, he devotes his time to conferences with his secretaries and officials in charge of various congregations. He then begins to give audiences to individuals and to small and large groups. Late in the afternoon he exercises for an hour in the gardens of the Vatican. This is the only recreation he takes. He seldom reaches his bed before two o'clock in the morning.

Dear Reader:

Since *every* issue of OUR SUNDAY VISITOR now contains special articles of interest both to Catholics and non-Catholics, we have decided to discontinue the publication on the last Sunday of each month of what we have hitherto termed ***special end-of-the-month editions,*** which were usually devoted to one theme.

However, on the last Sunday of each month we shall publish on page three an article which will have special interest for Protestants, so many of whom receive our paper.

Today we ask you to read the very interesting article of Stanley B. James, entitled: "The Roman Church and Freedom," to be found on page three.

We shall still accept subscriptions for the monthly edition of OUR SUNDAY VISITOR at twenty cents a year for the benefit of Protestants, but it will be our regular last-Sunday-of-the-month edition with the added feature to which we refer above.

A great deal is now being published in magazines of wide circulation calculated to do injury to the Catholic cause, and every one of our readers should look to OUR SUNDAY VISITOR for the correct answer and antidote.

Read OUR SUNDAY VISITOR with great regularity and pass it on to your neighbor.

Need a Righteous Cause be Bolstered by Deception?

THE article entitled "An Ancient Priesthood in a New World," published in the January number of the **Atlantic Monthly** and introduced by John Hearley, bears very few earmarks of priest authorship. First of all it contains some errors immediately apparent to the Catholic priest, such as "the vow of celibacy is implicitly in the ordination to the **diaconate**"; and "lately a **nation-wide** campaign for vocations was conducted in the United States"; and "Bishops order special collections for this purpose to educate a boy free of charge each year, **at Pentecost**"; and "the students must listen daily to pious discourses on the high dignity to which they aspire"; and "he [the priest] stands before them, and speaks in a strange tongue"; and "when he says vespers and benediction"; and "to **be saved**, it suffices for the people to follow the routine mapped out by the priest." What the author of the article says about the ignorance of the people concerning what goes on at the altar, what is meant by "Oremus," about the prayers for the dying, about the significance of the words addressed to the communicant, etc., is not true.

Then the careful Catholic reader will notice such contradictions as the following: "The sinner," he says, "must be sorry for his sins to be forgiven." But in the very next paragraph he declares that "the penitent recites the **ready-made** Act of Contrition which he has memorized."

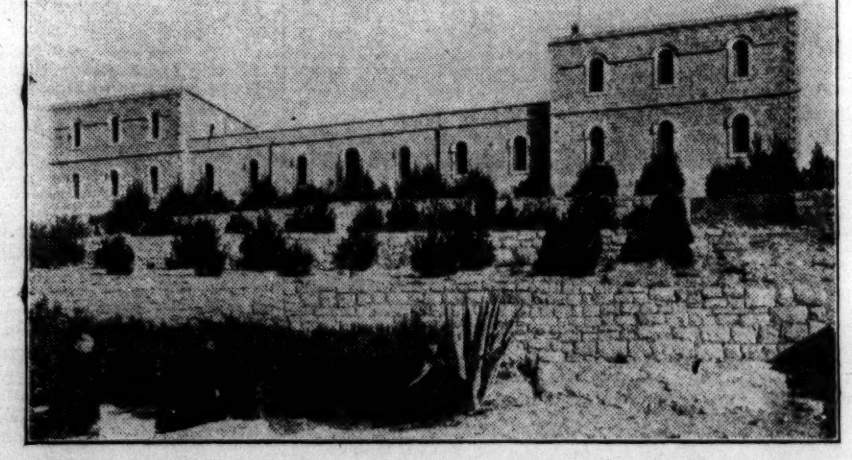
Writing about the care with which the penitent must make his confession, our priest (?) writer says: "They [the penitents] must tell all. They believe that wilfully to omit one single detail would be to tell a lie to the Holy Ghost . . . Wherefore they must reveal to him every thought, word, and deed contrary to the law of God. They must tell the number of times they have sinned including all the circumstances which might affect the character of their sins." Now please harmonize that declaration with his statement in the next paragraph. "The priest often hears fifty or sixty confessions in an hour."

Every priest reader after perusing the article must say to himself: While the author is quite conversant with Catholic teaching and practice he seems not to have the slightest conception of the philosophy of it all, and views the same with the traditional prejudiced Protestant mind.

If the series of articles which the **Atlantic Monthly** promises to carry, and of which the one under consideration is the first, were really written by a priest "prompted by love for the dear old Church," he would have submitted them to the **American Ecclesiastical Review** or to some other magazine of his Church for the serious attention of the Catholic clergy, and for profitable discussion in such columns. We wonder what he hoped to gain by submitting them to a secular magazine to further feed the prejudices of people in no position to do anything towards correcting abuses.

Mr. Hearley himself revealed his anti-Catholic animus in the October 29th number of the **Independent**, when he tried to make a case against the advisability of considering Al Smith for President of the United States.

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NEW CATHOLIC BUILDING IN JERUSALEM. Among the latest and finest of the religious institutions to be established in the Holy City is the Syrian Catholic Seminary of St. Benedict and St. Ephrem, occupying a site on the Mount of Olives, near the scene of Christ's Passion. It is in charge of the French Benedictine Fathers of the Province of "La Pierre-qui-Vive." They hope to build before long a church adjoining the seminary. The church will match the architectural style of the seminary. (Dr. Mombelli)

THE CATHOLIC QUESTION IN THE UNITED STATES

Article IV—Colonial Pioneers in Religious Liberty.

1. GEORGE CALVERT, FIRST LORD BALTIMORE.

BY

THE REV. DR. PETER GUILDAY,

(Professor of Church History at the Catholic University of America)



THREE Calverts shared in the founding of Maryland, the first colony in the future Republic to make the fundamental law of its government freedom of worship to all who believed in Jesus Christ — George Calvert, the first Lord Baltimore (1579-1632), Cecil Calvert, his son, the second Lord Baltimore (1605-1675), and Leonard Calvert, the brother of Cecil, the first Governor of Maryland (1606-1637).

Much has been written—some of it in a spirit of bitterness—to dispute the right of the Calverts to the unique honor of being the first to enact and to practice the Christian law of liberty of conscience in the New World. In the first edition of his "History of the United States," Bancroft says: "Calvert deserves to be ranked among the most wise and benevolent lawgivers of all ages. He was the first in the history of the Christian world to seek for religious security and peace by the practice of justice and not by the exercise of power; to plan the establishment of popular institutions with the employment of liberty of conscience; to advance the career of civilization by recognizing the rightful equality of all Christian sects."

Maryland was the one spot, where "in a remote corner of the world, on the banks of a river, which, as yet, had hardly been explored, the mild forbearance of a proprietary adopted religious freedom as the basis of the State."

Exalted Position of the Calverts.

Of all the facts in American history which remain vexatious to the lingering Puritan anti-Catholicism of our day, none is more so than the exalted position of the Calverts in the foundation of religious liberty in America. One may choose at random any ten of the latest histories of the United States written for our secondary schools, colleges and universities, and it is remarkable how sedulously they are silent upon the fact that Maryland, the Land of Sanctuary, at the time it was founded, was the only home of religious liberty in the New World.

The Calverts themselves have fared badly at the hands of some Maryland historians; and yet no three characters in the colonial period deserve a higher place among our pioneers. George Calvert stands apart from all the colonial founders in his determined effort to establish a province in the western world where Catholics and non-Catholics might live together in peace and concord. Certainly, none of the colonial founders, not even with the exception of William Penn, had so colorful a life as the first Lord Baltimore.

The First Lord Baltimore.

George Calvert was born of Protestant parents about the year 1579, in Yorkshire, England. At an early age he matriculated at Trinity College, Oxford, and after graduating from that venerable institution, he made the usual "Grand Tour" of the English college man, returned to England and entered Parliament. James I, the Protestant son of Mary Stuart, was then King, and Calvert soon found himself chosen as one of the inner circle of royal friends. In 1605, Calvert married, and shortly afterwards became private secretary to Sir Robert Cecil, Secretary of State. This was the year of the Gunpowder Plot to blow up the King and Parliament; and, although denounced by the Catholic leaders in the kingdom, the discovery led to a renewal of the bloody persecution of Catholics. The manager of the Plot was Guy Fawkes and the date set for the explosion was November fifth.

Washington's Rebuke to Bigots.

It is interesting in the light of its influence upon the colonial American mind, to recall the fact that this day was the common holiday of all the colonies up to its suppression by George Washington after he took command of the Continental Army at Cambridge in 1775. The day was celebrated with fireworks of various kinds, and so when July Fourth became the nation's holiday, the fireworks were carried over as part of the ceremonies: Washington's order, dated November 5, 1775, reads as follows: "As the Commander-in-Chief has been apprised of a design formed for the observance of that religious and childish custom of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers and soldiers in this army so devoid of common sense as not to see the impropriety of such a step at this juncture; . . . to be insulting their (the Canadians') religion, is so monstrous as not to be suffered or excused; indeed, instead of offering the most remote insult, it is our duty to address public thanks to these our brethren, as to them we are indebted for every late success over the common enemy in Canada."

Conversion of Calvert.

George Calvert took a part in the persecutions which followed the plot against the King in whose favor he rapidly advanced. Knighted in 1617, Calvert became Secretary of State two years later, and received from James I a large estate in County Longford, Ireland. The religious controversies of those years between the

(Continued on Page Four)

STATION O. S. V.



Others broadcasting for us

(By the Rev. R. E. Kelly)

"The Roman Catholic is not afraid of expressing his opinion clearly and definitely on important questions of the day. He has his convictions and in no circumstances does he deviate from them. Not so the non-conformist. Not a single branch of the non-conformist church is ever authoritative when any religious question is raised. This certainly indicates a weakness somewhere.

"For example, the voice of the Free Churches is very uncertain on the matter of miracles, and the same is true also of the Anglican Church. Our churches are just as uncertain when they approach the birth of Christ or His death.

"On the other hand, the Roman Catholic Church is absolutely authoritative on these vital questions of Christianity—as authoritative as the Bible."—**Quoted from "Yr Heraldc Cymraeg" (Prot.), Wales.**

• • •

Speaking in praise of the Catholic Church, Alfred W. Martin, leader of the New York Society for Ethical Culture, at a meeting of the Fellowship of Faiths, in Boston, said:

"Who that knows the history of the Roman Catholic Church can fail to admire its organization and achievements? With dauntless vigor she sent out her missionaries to the East and to the West and raised the cross on continent and island round the globe. She possesses the cohesion of a mighty fabric of thought and discipline within whose bounds intellect and impulse may yet find wide range of expression and activity. Her great tradition of doctrine and worship enshrines the experience of innumerable minds which have found within its shelter strength and peace. Only a person who is hopelessly sectarian would disparage the comfort, hope, joy that the Catholic Church gives to millions of people. Multitudes of the kindest, purest people in the world are Catholics.

"Just now Protestant bigotry is revealing itself afresh in relation to a possible candidate for the Presidency of the United States. I believe that a devoted Roman Catholic could serve as President of the United States in unqualified loyalty to the American principle of the equality of all religions before the law and of the severance of Church and State, just as did two distinguished Roman Catholics serve as Chief Justices of the United States and many another distinguished American Catholic as Mayor of his city."

The Lives and Times of the Successors to St. Peter

BY THE REV. JOHN M. RYAN, C. S. C., Ph. D., NOTRE DAME, IND.



Rev. John M. Ryan C. S. C., Ph. D.

SIXTUS II.
257-258.

Sixtus was a Greek and permitted the rebaptism question to lapse with the result that the very bishops who had sided with Cyprian soon reversed their decision. Owing to the Valerian persecution Sixtus removed the bodies of Peter and Paul to the catacombs for safe-keeping. He himself was executed on August 6th while sitting in his chair in the cemetery of Praetextatus and afterwards buried in the cemetery of Callixtus. At it was impossible to hold an election, the Roman See was ruled for a year by the priests. As a result heresy made rapid progress. During this persecution the young Narcisius is also supposed to have suffered with many others.

DIONYSIUS—259-268.

Galerius, the successor of Valerian, returned to the Christians their churches, cemeteries and private property. The Roman priest, Dionysius, was chosen to succeed Sixtus and he is said to have been consecrated by the Bishop of Ostia. He was a priest and not a deacon when elected; he was learned and noted for his excellence. He divided the churches, cemeteries and different charges among the clergy and fixed the limits of each jurisdiction. Since the days of Fabian every villa had two priests, one for the work of the city and the other, his assistant, cared for the cemeteries and took charge in the absence of the pastor. This explains how Cornelius had forty-six priests when he had but twenty-five parishes in Rome. Basil tells us that Dionysius sent money to the Cappadocian sufferers to ransom the Gothic captives. Hefele says that the Roman church has already reached the Nicean doctrine in dealing with the question of Dionysius of Alexandria.

Here is one of the greatest proofs of the divine guidance for the Roman church. It is otherwise impossible to explain the wonderful manner in which the Popes decided correctly in the Gnostic, Montanistic, Theodotian controversies and against such great lights as Tertullian, Hippolytus, Cyprian and Origen, and in new and difficult questions. Moreover, the Roman doctrine and practice is always victorious. It was the time of Paul of Samosata; and Dionysius of Alexandria wrote four books against Paul to explain his views and apologize for his errors. According to tradition Dionysius of Rome died a natural death.

The King of David's Line

By Robert R. Hull.

(Concluded)

End of the Hebrew Secular State

At last judgment came upon the kingdom of Juda; for the last kings immediately before the going into captivity into Babylon were wicked kings. They led their people into idolatry. Jeremias, the prophet, as the dominion is about to be removed, proclaims of King Jechonias, "Write this man barren . . . there shall not be a man of his seed that shall sit upon the throne of David." After Jechonias no man of David's line of direct descent sat upon David's throne for more than six hundred years. Yet Jeremias, as do the other prophets, states that the promise to David cannot fail; for "Behold the days come and I will raise up to David a just branch: and a king shall reign and shall be wise: and shall execute judgment and justice in the earth." What a contrast with the doom of Jechonias is the assurance of the prophet, in a similar vein, that "there shall not be cut off from David a man to sit upon the throne of the house of Israel."

There remained, ere the kingdom of Juda came to a full end, only a single king, Sedecias, who was not the son of Jechonias but his uncle. To this "profane and wicked prince" Ezechiel addressed himself, saying to him to remove the diadem and take off the crown, that further display of kingship was but pantomine. I will show it, declared Yahweh by his prophet, to be "iniquity, iniquity, iniquity;" and none of the house of David will ever wear that crown "till he come to whom judgment belongeth, and I will give it to him." Yahweh had written above the kingdom of Juda the legend, "Ichabod" (the glory hath departed).

Proof That Messias Has Already Come

The careful student of Sacred Scripture will find in the statement of the prophet Isaias concerning Eliacim, a wealth of significance. It was the duty of the chancellor to keep the genealogical rolls, for thereby the lineage of the descendants of David was established. Yahweh promised that Eliacim and his sons after him would serve in the capacity of chancellors to the house of David for a certain measured period of time. Eliacim would be fastened "as a peg in a sure place." Upon the peg would be hung "divers kinds of vessels, every little vessel, from the vessels of cups to every instrument of music." But a time would come when the peg would be removed. Then all the vessels which it had supported would fall.

What is proclaimed here? When one considers that it would be impossible for one, who today claimed to be the Messias, to prove that he was descended from David, for the sufficient reason that the genealogical lists of the Jews were destroyed in the capture of Jerusalem by Titus in A. D. 70, is he not obliged to confess that the Messias has already come: that He, of Whom the prophets spoke, must have come before the destruction of Jerusalem by Titus?

Thus one is led, by an almost invincible logic, to the acknowledge-

(Continued on Page Four)

BEST NEWS OF THE WORLD CONDENSED

CATHOLIC COLLEGE, HAVANA, 220 YEARS OLD, CONGRATULATED.

Havana.—Congratulations from St. Louis University, St. Louis, Mo., were received by the rector and the faculty of the Colegio de Belen, here, on the occasion of its two hundredth anniversary, commemorated January 13. The Rev. Victoriano Arenas, S. J., an alumnus of St. Louis University, delivered a scroll bearing the congratulatory message in Latin.

STRANGE STORY DENIED.

Rome.—The "Osservatore Romano" has officially branded as false and entirely fabricated a strange story in the English paper, "Tidbits," which attributes an interview to Pope Pius XI. It was stated that the Pope had received by mail an official copy of a sentence of death passed against him by the Soviet Government of Russia on the charge that he had helped the anti-Bolshevist movement with money.

This tale, says the "Observatore," is false completely. However, it adds, it is true that four years ago, when the trial of Archbishop Clepak took place in Russia, some Bolshevik clubs proposed that the Pope be condemned to death. This fact, though, never was communicated to the Pope, either then or now.

SEEK TO CLARIFY ENGLISE PRAYERBOOK.

London.—Anglican bishops, after a three-day conference, have agreed upon a measure for introduction to the National Church Assembly, containing changes to clarify the original Prayerbook measure. Premier Baldwin called at Lambeth Palace during the final session, but the object of his visit was not declared

CATHOLIC WOMEN'S WAR ON IMMODEST DRESS TO CONTINUE.

New York.—Resolutions condemning birth control, immodest dress and improper reading and entertainment were adopted by the New York Council of the National Council of Catholic Women. At the meeting, held at the Hotel Plaza, His Eminence Cardinal Hayes, honorary president of the organization, praised the membership for their accomplishments during the year just ended.

MISSIONARY SISTER FROM THE SOUTH SEAS IN U. S. FOR VISIT.

San Francisco.—Sister Julia of the Third Order Regular of Mary, who has been working in the Friendly Islands for three years, arrived here recently on the South Seas and Australian liner "Sonoma, on her way to Boston, where she will remain for several years.

Tonga, Sister Julia said, is ruled by Queen Charlotte, 27, who proves her belief in large families by her pride in her own five children, three of whom are boys. Queen Charlotte, she said, is in love with American customs and civilization and is rapidly becoming Americanized. Sister Julia hopes to return to Tonga.

MEMORIAL COLUMN RECALLS CATHOLIC WOMEN'S WAR WORK.

Washington.—Plans for the memorial to American women who served in the World War, which is to be erected in this city, were outlined by Miss Mable T. Boardman, secretary of the American Red Cross, to the board of directors of the general Federation of Women's Clubs at their annual meeting here recently.

LONDON PAPER COMMENTS ON POPE'S LETTER.

London.—"The Tablet," commenting upon the encyclical, says that it is like "a copious rainfall laying the dust threshed up by recent controversies." No longer, the paper says further, can Pan-Christians or conversationalists hug delusion, for the Pope has made it as clear as noonday that there can be no unity which is not unity of faith. The press gives prominence to the encyclical, praising its uncompromising nature and clarity.

KING RECEIVED BY POPE.

Rome.—King Amunullah, of Afghanistan and his suite of seven court dignitaries were solemnly received by the Pope last Thursday. While the king is a Mohammedan, so cordial was the reception accorded him and so greatly was he impressed that he prayed before St. Peter's Tomb and earnestly attested the pleasure his visit to the Vatican gave him.

APPEAL FOR SUPPORT OF IRISH INDUSTRIES.

Dublin.—Irish papers have published a remarkable appeal by T. G. Twigg, noted Catholic and foremost commercial personality of Waterford, for the support of industrial products of Irish manufacture. The appeal follows the lines of the manifesto of the Irish bishops on the same subjects preached last year.

NEW CARDINAL RECEIVED BY FRENCH PRESIDENT.

Paris. — Returning from Rome, where he had received the Red Hat from the Holy Father, Cardinal Binet was received at the Elysee Palace, where he was congratulated by President Doumergue.

The Prophets of God Prepare Way for the Saviour

By SISTER GONZAGA, P. H. J. Chr.

(Continued)

While Moses, the first prophet, was the founder and lawgiver of the theocratic nation, the mediator of the Old Covenant as Christ is that of the New, Samuel and Elias sketched out the program of the religious and moral preaching of the later prophets. Samuel taught that idols are vanity and nothingness (1 Kings 12-21); that Jehovah alone is essentially true and immutable (1 Kings 15-29); that Jehovah prefers obedience to sacrifice (Ibid. 15:23). For Elias, Jehovah alone is God, Baal is nothing. Jehovah chastises all iniquity and punishes the injustices of the powerful and feeble.

In accordance with Samuel and Elias, the remaining prophets taught similarly. There is but one God, possessing all the attributes of Divinity: sanctity and justice, mercy and fidelity, supreme dominion over the material and moral world, the control of the cosmic phenonema and of the course of history. The worship desired by God is not profusion of sacrifices and offerings. They are nauseous to Jehovah unless accompanied by adoration in spirit and in truth. On being asked how one should approach and kneel before the Most High, Jehovah replies by the mouth of Micheas: "I will shew thee, O man, what is good and what the Lord requireth of thee; verily to do judgment, and to love mercy and to walk solicitous with thy Lord!" (Mich. 6:8). Jehovah will call the nations to account for violating the natural law, and Israel, in addition, for violating the Mosaic law. (Cf. Amos 1:1ff). And He will do this, so as to conciliate, in a Divine manner, the rights of justice with the realization of the promises made to Israel and mankind.

If, therefore, it was the purpose of the Mosaic Law to ward off idolatry from the Jewish nation, to promote an ever closer intercourse between Jehovah and Israel, and to prepare effectively the Chosen Race for the coming of Him who is the "End of the Law," the Messias, this also was the object of the Hebrew prophetical mission.

In listening to the sacred oracles of

(Continued on Page Six)

Redemptorist Gives Retreat at Cathedral

The Rev. Liguori Nugent, C. SS. R., In Charge of Retreat for the Daughters of Isabella.

Conducted by the Rev. Liguori Nugent, C. SS. R., Redemptorist missionary with headquarters at Lebanon, Ind., a week-end retreat, given under the auspices of Our Lady of Victory Circle, No. 246, Daughters of Isabella, opened Friday night at the Cathedral of the Immaculate Conception, Fort Wayne. All Catholic women of the city were invited and hundreds will make the retreat.

Evening services were announced for Friday, Saturday and Sunday at 7:45 o'clock. Members of the D. of I. will meet at 7:30 o'clock this morning (Sunday) at the Cathedral school gym and march in a body to the church for the 8:00 o'clock Mass at which they will receive Holy Communion in a body. Solemn closing of the retreat will take place tonight, services to include a special sermon by the missionary, imparting of the papal blessing and Benediction with the Most Blessed Sacrament.

ST. VINCENT'S PARISH GIVES POPULAR PARTY

Sponsored by the Holy Name Society and the Ladies' Rosary Society, the third of a series of public euchre and bunco parties was given at St. Vincent's church hall, Auburn Road, Fort Wayne, at 8:15 o'clock, Wednesday night, January 25. Attractive prizes were presented.

The fourth of the series of these social functions which are proving markedly popular is announced for Wednesday night, February 8.

Lent opens with Ash Wednesday, February 22, and during the season, the Rev. John Edward Dillon, pastor and diocesan chancellor, will give a series of Wednesday night sermons at 7:30 o'clock. On Sundays at St. Vincent's church, at 7:30 o'clock, High Mass and Benediction of the Most Blessed Sacrament is followed at 10:00 o'clock by a Low Mass. On week days Father Dillon celebrates Mass in the chapel at Sacred Heart Academy, of which he is chaplain.

GIVE C. C. H. S. COMEDY IN FORT WAYNE FEB. 9

Presentation of "Applesauce," a delightful comedy by students of the Central Catholic High School, Fort Wayne, will take place at Library Hall, Thursday night, February 9, instead of February 7. The change has been made owing to an important meeting of the Daughters of Isabella and other events on the original date set for the production.

Between Acts Two and Three, presentation of the football and basketball sweaters will be made by George B. Niezer, president of the athletic association. An address on this occasion will be given by Leo O'Brien.

AUXILIARY TO A. O. H. ENTERTAINS AT CENTER

Members of Division No. 3 of the Ladies' Auxiliary to the Ancient Order of Hibernians, Fort Wayne, entertained at a pinochle and pedro party in the private dining room of the Catholic Community Center Tuesday night at 8:15 o'clock. Attractive prizes were given ladies and gentlemen for both games.

Hostesses for the social function were: Miss Catherine Wise, president of the Allen County Board of the Ladies' Auxiliary; Mrs. May Daily, Mrs. Zoa Shuckle and Mrs. Margaret Felts. Division No. 3 has affiliated with the Community Center association. Business meetings are held on the second Tuesday night of the month and social affairs on the fourth Tuesday, both in the private dining room.

DICK and DOT - - - - - Oh, Well, Tom Mix Wont Miss It Either!



Sacred Heart Holds Meeting of Alumnae

Members to Purchase Radio for the Faculty and Provide a New Lighting System.

Members of Sacred Heart Academy Alumnae Association, Auburn Road, Fort Wayne, held their first business meeting of the new year on Saturday afternoon at the educational institution. Former graduates were in attendance from Fort Wayne, Decatur and Warsaw. Miss Angela Gilmartin, elected president at the annual meeting in October, conducted the session for the first time.

For the benefit of the Alumnae Association fund, $109 was realized on a beautiful silk quilt secured by Mrs. Minnie Holthouse of Decatur. Mrs. Garnet Kilbourne Rulo, Miss Angela Gilmartin of Fort Wayne and Miss Margaret McKenna of Warsaw formed the committee in charge.

It was decided to purchase a Day-Fan Radio for the Holy Cross Sisters in charge of Sacred Heart and Mrs. Margaret Dillon Gallivan was named chairman of the committee to secure the radio. Its purchase will be defrayed from the fund of the association.

Mrs. Edward Gilmartin was appointed chairman of a committee that will arrange for the installation of an indirect lighting system in the school study hall. It was decided that on the first Friday of every month the members will offer their Communions for the alumnae and the following day for the alumnae federation. A Mass will also be celebrated for each of the retiring presidents. Following the business session which closed with the school song, "Alma Mater," the Holy Cross Sisters served refreshments.

PIETRO A. YON, PREMIER ORGANIST, DELIGHTS HUNDREDS AT CONCERT

(Continued from Page One)

nical resources as Yon. But his gifts are not confined to digital dexterity and quick accuracy of pedalling. His playing discloses imagination and taste in registration and fine sense for color combinations. He is the first to do what many have attempted—restore the organ to its place as a concert instrument, capable of intimate, youthful, colorful, delicate and dynamic effects.

That he is a master of interpretation is proved by his scholarly rendition of Bach. He is a very genuine player in addition to his undoubted technical brilliancy. He has the Latin temperament to give him an undercurrent of impulse, fervor and energy. His art is based on profoundly substantial scholarship, but preserving unspoiled a sensitive imagination, a delicate feeling for dramatic and emotional values, and the real artist's understanding, not only of how to interpret for himself, but for those who listen.

Part One of his program opened with his own selection "Sonata Romantica". This Sonata does not belittle its title, showing the composer in a happy mood through all three brilliant movements. (a) Largo, introduced the theme in broad impressive fashion; Allegro, developing same exhaustively. (b) Adagio, contained some of the most beautiful passages Yon has ever written. (c) Finale—Allegro, was presented in the style of a toccata in a stunning piece of writing attained by few and excelled by none.

Frere Jacques! Dormez-vous? by J. C. Ungerer followed. This is a lullaby very much used in France to sing children to sleep. It implies a call to Brother James (Friar) who has fallen asleep and has neglected to ring the "Matins" bell. J. C. Ungerer, the author, who became organist and choirmaster at St. Patrick's Cathedral, New York, was born in Savoy, France and is a graduate of the Lemmens School, Malines, Belgium.

The third number was Preludio et Fuga (in A minor) by J. S. Bach. It is difficult to assign a proper place to the Prelude and Fugue in A minor. They were undoubtedly written during the Weimar period, but were supposed to be revised later at Leipzig. In material, therefore, they belong to the middle period but in workmanship to the last. The Prelude, dating from an earlier period, is built upon flowing passages, while the masterly development of the Fugue places it on a plane with the finest examples of Bach's latest works.

By request the famous "Gesu Bambino" by Yon, sung all over the world, was included in the concert program. "Piece Heroique," by Cesar Franck, opened Part II and was a number that thrilled the audience. Franck, 1822-1890, was organist at St. Clotilde's, Paris, and professor at the conservatory. A composer of works in many forms, he has had a very great influence upon modern French music, although a Belgian.

"Marche Champere," by A. J. Boex, is a characteristic and humorous march illustrating the rustic life of the peasants. "Echo", by Yon, displays an unusual piece of workmanship in the form of a double canon in unison but so skillfully written that none of the usual pedatic atmosphere of the canon is apparent.

"Ave Maria," a new selection by M. E. Bossi, delighted the audience. Maestro Enrico Bossi is leader of modern Italian composers for the organ and is the present director of the famous Academy of St. Cecilia in Rome. He is the composer of works of importance in practically every field; including the symphonic and operatic. The "Ave Maria" is a fine example of melodic invention, tuneful and mystic. It is one of three pieces composed for the "Italian Modern Anthology" published in America. The peak of Yon's marvelous program was reached with the "Toccata" by R. Renzi. The author, titular organist of St. Peter's, was Pierto A. Yon's organ teacher at the Academy of St. Cecilia in Rome. In the brilliant number, fourteen hundred sixty-five pedal notes are played in three minutes.

Maestro Yon arrived in Fort Wayne at 11:30 Tuesday morning and was received by Father Thiele, the Rev. Arnold J. Wibbert and the Rev. Herman Joseph Miller, assistants; Professor Harry Wiegand of St. Peter's, organist and choirmaster; Professor Frederic C. Binder, organist and choirmaster at the Cathedral of the Immaculate Conception. Headquarters were at the Catholic Community Center where the eminent music master was honor guest at noon at a luncheon given by Father Thiele and at which the Catholic organists of the city were guests. Tuesday night following the concert at St. Peter's church, an informal reception was held in St. Peter's auditorium, to which the organists and other musicians of the city were invited.

The new organ was used for the first time on Christmas day, and was furnished by the Teller-Kent Organ Company through Storch Church Goods, their local representative.

COMMITTEE APPOINTED FOR D. OF I. FUNCTIONS

Mrs. Edward J. Ehrman is chairman and Miss Marie Cunningham vice-chairman of the new entertainment committee of Our Lady of Victory Circle No. 246, Daughters of Isabella, Fort Wayne, and will have charge of all social functions of the organization for three months.

For the benefit of the D. of I. Girls' Home fund, card parties afternoon and night are being held on alternate Mondays at the girls' home, 702 West Wayne street.

February 20 a card party is scheduled at the Catholic Community Center auditorium, also under the auspices of the social committee, hostesses of which include: Miss Agnes Tiernan, Miss Anna Brink, Miss Marcelline Kleinrichert, Miss Mollie Fox, Miss Marie Weber, Miss Marie Kuentzel, Miss Claire Voirol, Miss Lucy Bueter, Miss Gertrude O'Neill, Miss Lucinda Winkelman, Mrs. Clarence Freiburger, Mrs. John J. Disser, Mrs. Timothy Corbett, Mrs. Frank Geiger, Mrs. Peter Berg, Mrs. Henry Mason, Mrs. Joseph Bir and Mrs. A. J. Offerle.

Conducted by Mrs. Marie Klotz, regent, the next business meeting of the D. of I. will be held at the Community Center Tuesday night, February 7th. The membership campaign inaugurated this month will continue until April, when the fifth anniversary of the institution of the circle will be observed with the initiation of a large class.

CHARLES J. BURKARD.

Charles J. Burkard, age 56, of 1117 Richmond St., Elkhart, died following a three months' illness.

Surviving are two sister, Miss Rose Burkard, of Elkhart, and Mrs. George Sheridan, of Oxly, Mo.

Funeral services were held from St. Vincent's church, a cousin of the deceased, the Rev. Charles Seeberger, of Hammond, officiating. Assisting him were the local pastors, Father Seroczynski and Father Holsinger.

Funeral of the Rev. Patrick J. Crosson Is Attended by Many Priests.

(Continued from Page One)

the sermon in which he bestowed a deserved tribute on the life and labors of Father Crosson. The final absolution was pronounced by Father Pratt and followed by interment in Mount Calvary cemetery not far from the church.

Clergy of the diocese attending the funeral included the following: The Rt. Rev. Msgr. Joseph F. Delaney, rector of St. Patrick's, Fort Wayne; the Rev. Thomas M. Conroy, rector of the Cathedral of the Immaculate Conception; the Rev. John Edward Dillon, diocesan chancellor; the Rev. John F. Nadolny, the Rev. Robert J. Halpin, pastor St. Joseph's church; the Rev. Edward Fallon, chaplain of St. Vincent's Orphans' Home, Fort Wayne; the Very Rev. John P. Durham, V. G., pastor of St. Paul's church, Marion; the Rev. Michael P. Louen, the Rev. Leonard Deininger, the Rev. Emmet Dillon, the Rev. John Costello, Huntington; the Rev. John M. Schmitz, Peru; the Rev. B. Biegel, Elwood; the Rev. Joseph Bilstein, Tipton; the Rev. William Hoff, Alexandria; the Rev. Charles V. Stetter, D. D., Kentland; the Rev. George Moorman, Michigan City; the Rev. John A. Dapp, the Rev. Charles Scholl, Kokomo; the Rev. John B. Steger, Nix Settlement; the Rev. John Keller, the Rev. Otto Keller, Mishawaka; the Rev. Michael J. Aichinger, the Rev. Nicholas Keller, the Rev. Fr. Malette, Longansport; the Rev. Michael Shea, Union City; the Rev. Edward M. Boney, Kewanna; the Rev. John Sullivan, Gas City; the Rev. John A. McCarthy, the Rev. Edward J. Freiburger, the Rev. Adalbert Rofelo, O. F. M., Lafayette; the Rev. Joseph Mutch, Kokomo; the Rev. Anthony Kroeger, Lowell; the Rev. James F. Connelly, Indiana Harbor; the Rev. James Harvey Conway, East Chicago; the Rev. Charles Girardot, Bluffton; the Rev. Carl Schnitz, South Bend; the Rev. Leo Dufrane, Dunkirk and Portland; the Rev. Francis X. Guerre, Gary.

Father Crosson was born in Ireland December 1, 1852. His elementary education was received in his native town. From 1868 to 1873 he pursued his classical course in private schools and in St. Mary's Seminary, at Moyne, County Longford. In September, 1873, he entered the Missionary College of All Hallows, in Dublin, where he completed his course of philosophy. Having been admitted to the Diocese of Fort Wayne, he emigrated to the United States in August, 1875, and in September of the same year he began his theological course in Mount St. Mary's Seminary, Cincinnati, O., and completed the same in St. Francis' Seminary, Milwaukee, Wis.

He was ordained priest by Bishop Dwenger at the Cathedral, Fort Wayne, April 25, 1878. His initial appointment was that of assistant at St. Mary's church, Lafayette, where he spent five months. He was then assigned as pastor at Lebanon for two and a half months, and in November of the same year was appointed pastor of St. Ann's church, Grass Creek. From August 15, 1880, until December 31, 1881, he was again assistant at St. Mary's church, Lafayette.

January 1, 1882, until the following June, he was given charge of Sacred Heart church, Fowler, and St. Bridget's church, Barryd le, and six months later took up his residence at Oxford, with St. Bridget's for a mission. From September, 1894, until Ascension Day, 1898, he was pastor of St. Bernard's church, Crawfordsville. He was pastor of St. Bernard's church, Wabash, from 1898 to February 1, 1900, when he was made irremovable rector of St. Vincent de Paul's church, Logansport. His labors here continued until about two years ago when Father Durham was appointed his successor. Father Crosson is survived by two sisters, Miss Anna Crosson of Logansport, who was his housekeeper for several years, and Mrs. Sweeney of South Bend.

ST. HEDWIGE'S ALUMNI SPONSOR LEAP-YEAR FROLIC.

About 500 guests attended the benefit leap-year frolic Wednesday evening in St. Hedwige's hall, South Bend, sponsored by the 1924 class of St. Hedwige's school alumni. The proceeds of the affair will be used towards the building of the proposed parish high school. Arrangements were in charge of the following committee: Miss Alice Buczkowski, chairman; Miss Helen Chelbowski, Miss Harriet Kimmel, Miss Betty Kosnowski, Miss Alice Dobski, Joseph Woodka, Ollie Korpal, Thaddeus Urbanski and Joseph Grontkowski.

RETREAT FOR NURSES CLOSES AT ST. JOSEPH'S HOSPITAL.

Reception of candidates into the Children of Mary sodality, Benediction with the Blessed Sacrament and the Papal blessing marked the close, Wed. evening, of the three day retreat for the student and graduate nurses of St. Joseph's hospital, South Bend.

The services during the triduum, which were conducted by the Rev. Charles Flynn, C. S. C., of Notre Dame, included Mass and the reception of Holy Communion each morning, followed by three daily conferences.

Father Flynn emphasized in his sermons the problems confronting the Catholic nurse of today and stressed the necessity of her fortifying herself against the strong current of modern tendencies in moral and professional conduct, by prayer and frequent reception of the sacraments.

LOGANSPORT DISTRICT

SEWING CIRCLE MEETS.

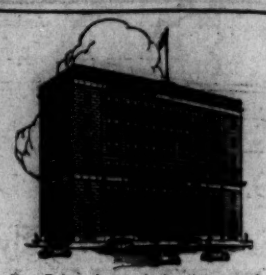
At the recent meeting of the members of St. Joseph's Sewing Circle, held at the home of Mrs. P. J. Kling on North street, it was decided to give a series of card parties to aid the hospital fund. It was also decided to give a linen shower for the hospital during the month of February. After the business session the remainder of the afternoon was devoted to bridge at which Mrs. Dickerson, Mrs. Grusenmeyer and Mrs. O. P. Wilson secured the favors.

ST. BRIDGET TEAM GIVES PENN. DOUBLE DRUBBING.

After the seconds had trimmed the Logansport division junior basket-ball team 17 to 14 Tuesday night, January 17th., the St. Bridget's varsity net squad stepped out in its gymnasium and turned back the fast Pennsylvania Regional five 36 to 24, in a fiercely contested battle. At the end of the first half of the tilt the Saints were ahead 15 to 8. The keystone five never threatened in the second half.

WM. J. BUBEL.

The remains of Wm. J. Bubel, who died Wednesday, January 18th., at the family residence at Bayridge, Brooklyn, N. Y., arrived in this city Friday following. The funeral was held Saturday morning from St. Joseph's church, the Rev. Michael J. Aichinger officiating. The deceased was a member of the American Legion and also a veteran of the World War. Besides the mother, the deceased is survived by three brothers and two sisters.


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The Roman Church and Freedom

By Stanley B. James in the Christian Century, Nov. 17, 1927.

HAVING been at one time a Congregational minister and being now a Roman Catholic, the writer of this article is frequently asked by his former co-religionists how he could bring himself to sacrifice the freedom he once enjoyed. My answer has been invariably that I am not conscious of having sacrificed any freedom worth consideration, but that, on the contrary, I feel that in entering the Catholic Church I have exchanged a restricted sphere for one of ampler proportions; that, having belonged to a sect, I now belong to the universal church. I have even ventured to declare that the greater liberty offered by those among whom I have come was one of the great attractions of their community. At this, my hearers have wrinkled their brows and given other evidences of mystification. The assertion contradicts all their conceptions of Catholicism and they imagine the speaker is indulging in paradoxical pleasantries. That being so, it has occurred to me that it might interest a larger circle than that of my own immediate acquaintances if I were to set forth with some fulness the conception of Catholicism which lies behind an assertion apparently so difficult to understand.

Exclusive Because Inclusive.

It may be best to begin by pointing out that what I claim for the Catholic Church I once claimed for Christianity in general. The difference between the religion of Jesus Christ and other religions, I used to say, was that between the whole and the part. The same thing may be said with even greater confidence of the Catholic Church.

It is sometimes made a cause of complaint against that Church that it borrowed or appropriated elements from the pagan religions by which it was opposed. It is said that it overcame paganism by a kind of compromise and that Catholicism has ever since borne traces of this unholy bargain and that many of its ceremonies and sacramental rites are but reinterpretations of essentially pagan customs. The form in which this is stated is misleading, but, for all that, the criticism contains a valuable element of truth. The Church did not borrow alien elements from other religions, thereby confessing itself incomplete, but these elements taught the Church to bring out of her treasures resources which might otherwise have failed of sufficient emphasis. She had to defeat paganism on its own ground and to show that the appeal which the cults of the Roman empire made to human nature was made, in consistency with its own creed, by Christianity. The conflict with ancient religions served to bring out the potentialities of the faith. Ritual and dogma developed in opposition. The Church did not appropriate the riches of its foe any more than the hunter appropriates the cunning and strength of the wild animals he pursues. But, just as his conflict with lion and bear and wolf teach him that compounded in his own nature are the qualities which give these animals the power to kill or elude him, so did the Church discover in herself the resources that enabled her to confront and overcome the attraction of rival religions.

Thus it will be seen that, according to the view of the matter here expressed, the exclusiveness of the Church was regarded only as the logical outcome of her inclusiveness. I have never been able to find any feature of Protestantism of permanent value that is not to be found in the Catholic Church. The difference is that, in this Church, these isolated fragments are welded together. They are enriched by their context. They support each other. This may be illustrated by reference to the quality from which Protestantism takes its name. It may be illustrated by reference to the implications of the word "reformation." The general idea is that there is no place in the Church for the critical type of mind. The Catholic, it is assumed, is submissive, indisposed to find fault, averse to questioning authority. This is put clearly by George Bernard Shaw in the preface to "John Bull's Other Island." "The Protestant," says Shaw, "is theoretically an anarchist as far as anarchism is practicable in human society; that is, he is an individualist, a free thinker, a self helper, a whig, a liberal, a mistruster and vilifier of the state, a rebel. The Catholic is theoretically a collectivist, a self abnegator, a tory, a conservative, a supporter of church and state, one and indivisible, an obeyer."

Critical Catholicism.

If this were true, it would have to be admitted that the Church had failed to include at least one most important type of humanity, for it cannot be denied that the skeptical mind has played a large part in the story of human progress. But it is not true and is very far from being the truth.

In the first place, it must be evident that any form of Christianity demands the exercise of critical faculties. Our charter forbids us to acquiesce in the traditions of the world. By our constitution we are in revolt against the powers which endeavor to thwart the reign of God on earth. It is part of our duty as Christians to "try the spirits." Nor is this easy. To discriminate among the various movements of the age and to discover which are healthy and which to be mistrusted calls for critical judgment of no mean order. And it may be plausibly contended that Protestant bodies have displayed in this connection an amazing credulity and allowed themselves to be duped by the movements of the age in a manner which has involved them in a tangle of contradictions. The enthusiasms of yesterday have again and again proved to be the absurdities of today.

Patience of Rome.

It is here that Rome has proved the accuracy of its judgments. It has refused to be swept by the fleeting currents of any particular age and has never committed itself to any one type of civilization, imperial, feudal or industrial. Patiently it has withstood the exaggerated rationalism, the almost hysterical belief in new social nostrums and the varied forms of spiritualistic beliefs characteristic of our confused times, content to await till men shall have regained their senses. It has kept its head so often in these excitements that it has even come to be regarded as supercilious.

Nor is it true that there is no room for the critical spirit within the Church itself. The centuries preceding the Reformation are full of murmurs on the part of the faithful against those abuses which Luther and his followers seized on. But these protests were uttered by men and women who would have died rather than be disloyal to the Church themselves. Never would they under any circumstances have cut themselves adrift from her. It was their very love for the Church which made them cry out against those unworthy sons whose sins were destroying her influence. But their protests were from within. They sought to reform the Church from the only point from which she can be reformed, namely from inside. They acted in accordance with the authority of the body whose ailments they would have healed. They appealed to the Church's own traditions. The ointments they applied to her wounds were out of her own pharmacy. If priests and people had grown careless in the performance of sacred rites, they did not pursue the suicidal course of denying those rites; on the contrary, they invoked that which had been abused to destroy the abuse. It is surely fallacious on this account to deny them the title of reformers.

"All Are Yours."

Thus the longer I thought about the matter, the more clearly did I seem to see that the exclusiveness of the Church was due to her inclusiveness. She could afford to deny the schismatic fragment of truth because that fragment was already part of her own possessions. She had no need to recognize as a fragment what she had already recognized as part of the whole. Here indeed was a vision of something capable of giving the soul widest freedom. "All are yours," exclaimed St. Paul to those readers of his who were proclaiming themselves followers of Cephas or Apollos or of Paul himself. "All are yours," I said to myself when I exchanged the narrow limits of sect for the ample domain of the Universal Church.

But it is one thing to inherit the entire realm of truth and another thing to discover one's own individual niche in that generously-designed sphere. Wealth may give us liberty to traverse all continents and seas, but we still demand a home of our own, a little corner which shall be ours in a peculiar sense. This is what many of us mean by freedom. We want to be ourselves, to develop our own individualities, to live the lives we were intended by our Creator to live. We not only demand a wide range from which to choose our private abode but, having chosen it, we demand the liberty to live there in peace. It is this kind of freedom which the Church is so often accused of forbidding. It is said to suppress individuality. Its members are supposed to belong to one standardized pattern. Their freedom-loving spirits are said to be tyrannized over by ecclesiastical authority.

One would have thought that a mere glance at the personnel of the Catholic Church would be enough to destroy this delusion. It was Matthew Arnold who declared that when he thought of the sects he thought of certain well-defined types, but that when he thought of the Catholic Church her membership appeared as varied as the characters of Shakespeare's plays. In that, Matthew Arnold simply reports what common observation teaches us. If individuality is suppressed, what kind of individuality is it that is suppressed? What is the kind of man whom the Church will not tolerate within her borders?

Liberty and Individuality.

And it can easily be seen how it is that, with her complex organization, the Catholic Church can give this wide liberty to develop individuality.

In the theory of Protestantism, every man is his own priest and theologian. He has to do the work of the whole church. He cannot give undivided attention to his own special job because he must attend to a multitude of matters for the understanding of which he has no vocation. The consequence is similar to the condition found in all pioneer communities. The work is performed in a rough, crude fashion only and its requirement is accordingly cut down to the barest minimum.

But when the convert comes into the Church he finds himself a member of an organized society with all the conveniences and freedom that organization gives. Uncongenial burdens are lifted from his overweighted shoulders. It is no longer necessary for him to be cognizant of all that goes to the functions of a priest, nor has he to labor at the tasks which belong to the theologian. He is free to be a smith, a trolley driver or a poet according as his tastes and circumstances permit. He does not try to persuade himself that, since he cannot master theological subtleties, these are unnecessary. He does not tell himself that, as he is inept at ceremonial functions, ceremony is opposed to the genius of Christianity. He is relieved of making these excuses. Moreover, those who minister to him in sacerdotal matters have had time to become experts. They, too, are undistracted by alien cares. They are free from domestic ties and are not burdened with political problems. They can give their whole attention to looking after his soul. He is reasonably sure, therefore, of efficient service. And he is free to do his own job.

These are some of the reasons which have led me to declare that, for those who desire freedom, the Catholic Church is the place. And I can only add that experience confirms theory. Because I am a member of this body and the recipient of its services, I can function in my own way, be it as an eye, an ear or a foot. I can concentrate on my own work, assured that others are conscientiously attending to whatever else may be necessary.

maintain that the instructed Catholic (and even children are instructed in Catholic devotions) does not know the significance of the Mass, its ceremonies and prayers. The people know that they may occupy themselves in one of various ways during Mass, and the "formalism" connected with attendance is simply such as God prescribed in the Old Law, and such as every well regulated civic or club ceremony aims at. Is there less formalism in the Protestant churches? There is not nearly so much private worship on the initiative of the people as in Catholic churches, in which worshippers may be found at almost any hour of any day. In Protestant churches the people are called together for divine services on Sunday and for a mid-week prayer meeting, at which the whole group sings hymns assigned to them by a director and follows the prayers of the minister or of one of the participants in the devotion. Is not every lodge meeting conducted according to a parliamentary formalism? Mr. Hearley claims he is much interested in the Anglican Church of England; yet is there more formalism anywhere than in the High Church, the established Church of that country? The establishment came nearly being disrupted because of a proposed change in a Prayer Book which has been used for centuries. This Church copies many ceremonies and forms from the Catholic Church without claiming the reality which gives the "formalism" meaning.

What the author says about mechanical Confession and Communion is hardly worthy of serious comment. The Catholic who will take the trouble to go to confession and will come fasting to church to receive Holy Communion surely should be credited with good motives, and the very examination of conscience itself which precedes confession must be helpful towards spiritual improvement. It is true that he is urged to receive Holy Communion with his particular society or sodality, but how does this diminish the value of the act of receiving? One might object with equal force to choir members meeting as a body on the same occasion instead of coming separately on different occasions according as the spirit moves them.

We can hardly conceive of anyone who has the Catholic concept of the Church advocating private judgment as against authority in religion. If he believes that Almighty God made a definite revelation and imposed upon people the obligation to receive it; that Christ established a visible kingdom in this world, which He commissioned "to teach the nations;" that He declared that there would be one fold under one shepherd; that He prayed that all His followers may be "one;" that the "gates of hell will not prevail against the Church;" that the people are to be taught to "observe all things whatsoever I have commanded you;" that the Church is the "pillar and ground of truth"—then evidently the advocacy of private judgment against the decision of this "Church of the living God" (1 Tim. iii, 5) is utterly unsound. St. Paul (Gal. I, 8) uses words very harsh in reference to this matter.

Every defined truth, whether of physical science, of mathematics, of history, of philosophy, of religion, is a dogma; and no sane person would want to claim liberty of thought with reference to any one of them. What satisfaction would there be in exercising liberty of thought with reference to the size of the earth, the multiplication table, the date of the establishment of American independence, the location of Paris? The truth about these several things has been settled. So also have many religious truths. Some of them were defined clearly by Christ, others by His apostles, and others by the successors of the apostles beginning back in the early centuries. The fact, that these truths can be taught in a definite way by professors of theology the same as truths of a different order are taught from scientific books, is in the favor of our ecclesiastical Seminaries, rather than in their disfavor.

The Catholic clergy and people are no more slaves to a system than are the teachers and pupils of the public school slaves to the school system. According to Christ and according to sound philosophy the mind becomes free by "knowing the truth," because the object of the mind is truth. The mind is in servility when it adheres to error, and is anything but free when it is not sure about what is the truth. We hear of very few heresy trials in the Catholic Church, while they are quite common in other churches, and Protestant ministers are reported frequently as "being controlled" by a synod, or even by a local Church Board. No person feels more free than the Catholic; and the author of the article to which this comment relates does not tell the truth when he represents that a large portion of the Catholic clergy "rebel at heart." I have dealt with thousands of the Catholic clergy for many years as an editor of religious periodicals, and I feel competent to speak in their name. To say that 99% of the whole number of Catholic clergy would not want the "system" changed, would be to even minimize the attitude of Catholic churchmen as a group.

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Interesting Characters in the Bible

By Rev. Thomas D. Williams

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CHUSAI

ON the boundary between the tribes of Ephraim and Benjamin, and between the cities of Bethel and Bethoron, in a little valley, lay the town of Erech, or Arach. This was the birthplace of Chusai, the friend and counsellor of king David.

Of the early life of this man nothing is known; and the Holy Scriptures tell us only of his later years, the story of his faithful attachment to his master in the sore trials that befel king David when he was forced to flee for his life from his own son.

The revolt of Absalom against his king and father had broken out, and was spreading in many parts of the country and gaining more and more in strength. At last the rebel army set out on its march against Jerusalem. The king, fearing to be trapped in the city, and captured and slain, determined to abandon it for the while and seek safety beyond the river Jordan.

Holy Writ gives us a touching picture of David's flight from the city. And the king went forth, and all his household on foot. And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh towards the desert. But David went up by the ascent of mount Olivet, going up and weeping, walking barefoot, and with his head covered, and all the people that were with them went up with their heads covered, weeping.

Ample cause indeed had the king to weep, for he was suffering now the punishment of his sin against Urias, one of David's bravest generals, whom the king had caused to be slain that he might take to himself Bethsabee the wife of Urias. The hand of his own son was raised against him, and he himself was a fugitive fleeing for his life. Many of his former friends deserted him, and among them was Achitophel the Gilonite, David's counsellor.

In this hour of sore need and distress there came to him one who was to be the means of saving both his throne and his life.

The king had ascended the slopes of Olivet, when there met him a man well advanced in years; it was Chusai, who had long borne the title of the king's friend. Chusai came to him with his garments rent and his head covered with earth, to show the grief of his heart at the sad plight of his master.

"I will go with you," he cried, "to share your sorrows, and to lighten your burdens with what poor help I can give."

"Not so"; his master answered, "if you come with me, you will be but a burden to me. But thus can you best help me, for well do I know both your loyalty and your wisdom. Return to Jerusalem, and seek the favor of Absalom, as though you had turned your back upon me; and say to him: 'I am thy servant, O king: as I have been thy father's servant, so I will be thy servant.' By doing this you will be able to defeat the counsels of Achitophel, and to send me word of the plans of my rebel son."

Obediently this faithful friend of the king turned back to Jerusalem, and David went on his way.

Not long after, Absalom entered the city with his army, and took possession. Chusai came to him, and saluted him: "God save thee, O king."

Absalom, knowing well that he had been a staunch follower and friend of his father, received him with some suspicion. "Is this thy kindness to thy friend? Why wentest thou not with thy friend?"

To serve his purpose and to gain the rebel's confidence, Chusai answered him: "Nay: for I will be his, whom the Lord hath chosen, and all his people, and all Israel, and with him will I abide. Besides this, whom shall I serve? Is it not the king's son? As I have served thy father, so will I serve thee also."

Flattering the rebel thus, he allayed his suspicions, and Absalom gave him his confidence and listened to his words.

And now Achitophel, the former counsellor of David, who had turned traitor to the king to follow the fortunes of Absalom, warned his new master of the urgent necessity of pursuing David before the latter had time to gather his people together. "I will choose me twelve thousand men, and I will arise and pursue after David this night. And coming upon him (for he is now weary and weak handed) I will defeat him: and when all the people is put to flight that is with him, I will kill the king, who will be left alone. And I will bring back all the people, as if they were but one man."

This advice pleased Absalom and his followers, but he said: "Call Chusai the Arachite, and let us hear also what he has to say."

This was the opportunity for which Chusai had been waiting, and now was the chance to save his friend and master.

Knowing that if the advice of Achitophel were followed, David, with the few adherents at his disposal then, would probably be defeated and slain, Chusai in well chosen and boldly spoken words appealed to the fears of Absalom, and to the spirit of caution that would make him chary of aught that might turn the people from him.

And so he offset the advice of Achitophel by the contrary counsel. "Thou knowest thy father and the men that are with him, that they are very valiant and bitter in mind, as a bear raging in the woods when her whelps are taken away: and thy father is a warrior, and will not lodge with the people. Perhaps he now lieth hid in pits or in some other place where he lists: and when any one shall fall at the first, every one that heareth it shall say: 'There is a slaughter among the people that followed Absalom.' And the most valiant man, whose heart is as the heart of a lion, shall melt for fear: for all the people of Israel know thy father to be a valiant man, and that all that are with him are valiant."

He followed this up with the counsel to wait until a larger army was gathered to Absalom, and then to pursue the king with a force so strong in numbers that all opposition would be crushed, and the king defeated and slain.

This counsel found favor with Absalom and his men, rather than that of Achitophel; the former delayed the pursuit of David, and so the king was saved.

In the meantime Chusai sent word secretly to David, telling him of the counsel Achitophel had given and of his contrary advice, and he warned the king: "Tarry not this night in the plains of the wilderness, but without delay pass over; lest the king be swallowed up, and all the people that are with him."

David received the warning, and at once set out for the river Jordan, which he crossed with his men, and soon arrived safely in Mahanaim, a fortified city of Gad on the further side. And now the people from all sides came flocking to his standard; soon he had gathered together a great army, and was ready for battle.

He had not long to wait when the hosts of Absalom crossed the Jordan, entered the land of Galaad, and camped not far from Mahanaim.

Here took place the battle of Ephraim Forest, in which the army of Absalom was defeated, and the rebel himself was slain.

Thus did Chusai fulfil the mission entrusted to him, helping his master more by remaining in Jerusalem than by following the king in his exile. By his prudence and courage he saved David's crown and his life, and proved how well he deserved the title of the king's friend.

Of the last years of this loyal and devoted man nothing is told us; but we can well believe that David never forgot his faithful services, and showed him all favor and friendship. And so he passed his days in peace and honor, and died, as he had lived, the king's friend.

Need a Righteous Cause be Bolstered by Deception?

(Continued from Page [illegible])

One is not surprised that his faith in the Church received a jolt during his official relationship to the Italian state at a time when Italy's government was aggressively anti-Christian and propaganda of the worst sort against the Church was rampant. Had he paid a few visits to subterranean Rome, where the converts of the Apostles worshipped and prayed, and left carved evidences of their beliefs and practices, he could not truthfully say "there was no trace of apostolic footprints in the present-day unevangelical field of Catholic theology."

The very things which the anonymous writer opposes are the things for which ninety-nine per cent of the clergy are most enthusiastic, such as the celibacy of the clergy, the solid spiritual training of the candidate for the priesthood, the definite teaching about matters which are the subject of such disturbing debates among non-Catholics, the Mass, which the convert, Newman, declared he could attend uninterruptedly forever, the group devotions so highly commended in Holy Scripture, the daily praises of God contained in the priest's Breviary, etc.

While it is true that celibacy is not of divine institution, it is of divine recommendation (1 Cor. VII, 32; Matt. XIX, 29; Heb. V, 1).

The writer in the Atlantic Monthly quotes 1 Cor. VII, 32-33, and infers that St. Paul was speaking to all men without special reference to the clergy. While this is true, the Church, which has a commission to do God's work here on earth, which is not to be "of this world," which must accentuate the possibility of people living the higher life, which must ever be on the side of God against Mammon, and worldliness, believes that if any should follow this recommendation, her clergy should.

It is true that St. Peter had been married, but he began to live a celibate life after he was called by Christ (Matt. XIX, 19). St. Paul distinctly states that he was not married, and then recommends the state of virginity for those who would "be solicitous for the things that belong to the Lord," for those who would "be holy both in body and in spirit." The virgin Christ is the great exemplar of the clergy; the "disciple whom Jesus loved" had never been married; John the Baptist, eulogized by Jesus as "the greatest man born of woman," remained unmarried.

The greatest evil of our age, as of every century of the past, is the tendency of nearly all people to over-estimate material things, such as wealth, comfort, pleasures. Now no words are needed to point out that this condition must be combated. The Church must stress the spiritual and eternal. If there should be a class of men, who professedly forswear Mammon and carnal pleasures, do you not at once think of the clergy? The married clergyman must have many worries in these days of the high cost of living, particularly in relation to the education of his children. He evidently must wish his children to pursue higher studies and go through college, which is admittedly very costly. His first concern must be his immediate family, while "every high priest taken from among men is ordained for men in the things which pertain to God" (Heb. v, 1).

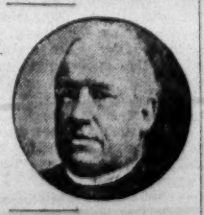
The writer on whose article we are commenting does not call into question the fidelity of the priest to the obligations of celibacy. In fact, by drawing attention to the careful segregation of the boy during the long period of his formative years, and to the helpful spiritual atmosphere in which he is reared, he rather adduces an argument in proof of the priestly integrity. He reminds his readers that Catholic clergy in the Orient are married, but he does not state that they may not marry after ordination, that no one who had been married before ordination may become a Bishop, and that the unmarried clergy are the ones held in highest esteem. At the beginning of the Christian Church the clergy had to be selected from among the best men whether they were married or not, but it is very likely that the married ones followed Christ's recommendation in Matthew xix, 29.

I have stated that the author of the article under discussion does not seem to have a true concept of the philosophy behind Catholic practices. For instance, he speaks lightly of the one hour private prayer of the priest with his Breviary, a prayer also of obligation, though voluntarily assumed. That priest is simply a unit among 300,000 others, who on the same day and according to the wish of the Church, at the same time, join him in offering an official prayer to God. If when "two or three are gathered together" in Christ's name He is in the midst of them, logic defends the theory that He must look down graciously on the whole body of Catholic clergy praying and glorifying Him in unison.

This same logic may be applied to the attendance of people at Sunday Mass, "with one heart and one mind" worshipping God as the whole assembly of angels and saints in Heaven must worship Him. They are not given to independent thinking, but act in harmony because they know what God wants. No priest would

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OUR SUNDAY VISITOR

FORT WAYNE DIOCESAN EDITION

Issued Weekly by Our Sunday Visitor Press Huntington, Ind.

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Entered as second-class matter May 3, 1912, at the post office at Huntington, Ind., under Act of March 3, 1879.

Subscription Rates:

In United States: $1.00 per year; In Canada and Foreign Countries: $2.00 per year. Three years, $2.75; Life Subscription, $25.00; Present Life subscribers may secure the DIOCESAN EDITION for Life by payment of an additional $10.00.

Where a reader has an unexpired subscription term, we shall make a proper extension of time on the plate of the Diocesan Edition.

ADVERTISING RATES:

90c per single column inch, no ad less than one inch published.
80c per inch if 50 inches or more are used in one issue.
Circulation over 22,000 every week in northern Indiana.
For further information write Advertising Department, Our Sunday Visitor, Huntington, Indiana.

HUNTINGTON, INDIANA, JANUARY 29, 1928

BISHOP'S HOUSE
1415 West Washington Blvd.
Fort Wayne, Indiana December 25, 1925.

To Members of My Entire Flock:

Since your Bishop not only has an interest in you equal to that of the pastor whom he places directly over you, but shares with the pastor a heavy responsibility in your regard, you will not wonder why he solicits admission to your home once a week in order to address you personally. Every Bishop would undertake the same thing if he had the facilities of a modern printing plant such as your Bishop has.

Now, may your Bishop not ask that you receive his paper with a warm welcome and that you and your children read it with punctual regularity?

It may be true that you take other Catholic papers and magazines, but your own Diocesan paper, the cheapest and the best of all, must take precedence over all others.

The Holy Father directs me to tell you that he blesses all who read OUR SUNDAY VISITOR regularly; and your bishop offers his Mass, not only every Sunday, but every day, for the priests and people who cooperate with him for the general welfare of the souls under his jurisdiction.

With many thanks for the welcome which you extend to me week after week to address you, I am Yours paternally in Christ.

+ John Francis Noll
Bp. of Ft. Wayne

INVEST FOR ETERNITY.

Last week I addressed you on the matter of making a will, not on your death bed, but now; and I reminded you of thinking of Almighty God in your will, not only because He deserves it, but because you are thinking of your own best interests when you do so.

I said nothing in my last chat about remembering your soul with some Masses, because there is a better way of attending to that than through a will. Many a person has left a little money to have Masses said for his soul, and because of this, surviving relatives have had none said; and since the distribution of the money left by will is not made for a full year afterwards, the deceased is deprived of Masses throughout a whole year immediately following his or her death.

Every person certainly wants to have Masses said for his soul as soon after his death as possible. I would suggest that you take care of the needs of your own soul yourself by making a little deposit in the bank the same as you would for a Christmas savings fund. When you have, say $40 or $50 in the bank you may receive a certificate of deposit for it, bearing the customary interest; then let it grow with the accruing interest. If you should not die for a long time to come you might have sufficient money in that little fund to take care not only of the number of Masses you would wish to have said, but of your funeral expenses in large part.

You should acquaint someone of your family or of your friends with this action in writing, pointing out where the certificate of deposit may be had, and authorizing this person to have it used for that specific purpose.

But there is another way in which those who have money invested, all of which it is not necessary to leave to their children, may help religious causes. It is by turning over a certain amount of securities to the Bishop, to become the property of the Diocese, or of a particular parish, or of an institution ***upon the death of the donor,*** but ***the earnings of which during his lifetime are to go to him*** the same as if the securities were held in his own lockbox in the bank.

Men of considerable wealth do not expect to spend their fortune itself during their lifetime, but they often hesitate to give up much of it ***lest their income be reduced.*** But according to the method to which I refer the person's income would not be reduced. If the securities consisted of first mortgage bonds the coupons would be clipped semi-annually and sent to him. If the securities consisted of stock, the dividends would be forwarded from the Chancery to him. At the expiration of the bond or at the time the stock might be redeemed, the donor would be consulted concerning reinvestment, and he would continue to receive whatever interest his securities would earn. At his death the property would be turned over to whatever cause he had stipulated that it should be given. If he did not designate the cause then the money could be converted into a burse to support a student for the priesthood perpetually, or it could be devoted to the support of poor schools, or of mission work in the diocese, or to help charitable institutions.

There is an advantage in this way of giving and of receiving the annuity. The donor, ***while he has something to say about it,*** realizes the purpose for which he would like to have his money go without the interference in court of people who think they should have had more; then the inheritance tax is saved; the money begins to work immediately following the death of the donor, or earlier, if in his late life he decides that he would not care longer for the earnings.

Does not this method appeal to you, dear reader? Your money is safer in the custody of the diocese than it is in any bank, than it is in any security, if you would have us lend the money to churches for you and have them pay you interest. No diocese, or even parish ever defaults.

There are many Catholics who let a life insurance company have all their money and receive an annuity from it. Why this, when practically every incorporated mission movement, and every diocese will be glad to pay the same amount of interest as an annuity and religion can have the benefit of the principal following the annuitant's death? Why not do good with your fortune and merit through the cause it will serve, if at the same time you can have its full earning power during your lifetime?

—o—

For every Protestant the following reflection of Dr. J. H. Shakespeare (cf. "The Churches at the Cross-Roads," p. 172) should have an appeal: "To me the greatest thing about the Catholic Church is that it has kept the faith. In all its long history it has never wavered or weakened before its foes. It has never tried to make terms with the world by giving up any part of the deposit of faith. At its heart you find the Gospel. To me the greatest thing about the Catholic Church is that it has kept the faith."

—o—

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Readers Speak to Readers

THE NOCTURNAL ADORATION SOCIETY.

(Fathers of the Blessed Sacrament.)

Dear Readers:

Inflamed as he was with love for the Eucharistic Christ, Blessed Peter Julian Eymard was not satisfied with having only communities of religious engaged in the work of adoration; he wished to share this great privilege likewise with all the people,—the workman, the professional man,—and so he conceived the idea of having organizations of lay people who might partake, as it were, of the Eucharistic vocation. Among these societies, he set aside one for men only, whose duty it is to provide the night-time Guard for the "Prisoner of the Tabernacle."

Membership in this Society is open to all Catholic men. The only requirement is the willingness to give at least one hour on some night of the month to "watch" with Christ. During their Hour, the men chant the Divine Office of the Blessed Sacrament, listen to a short instruction, and participate in the Benediction of the Blessed Sacrament. Even this small obligation of giving one hour a month is not binding under pain of sin. The headquarters of the Society are at Notre Dame Church, 1335 W. Harrison St., Chicago, and men interested are requested to apply there for full particulars.

During the five years since the Society has been in Chicago, many men have been enrolled, among them being some of the leaders in the civic and religious life of the community. The Chicago membership unfortunately is not large enough to permit of all night adoration, but the progress made in New York lends the hope that this may soon be a reality, on at least one night of the month.

It was notable that, during all his years of membership in the New York branch, the late Bourke Cochran considered no affair, political or personal, of sufficient importance to prevent his "running down to New York" on the last Saturday of every month. And justly might he feel the dignity of the ..ll, for what greater honor than to be ... privileged Guard of Christ, the ...g? The members of the Society, as they take their places before the Throne have a right to a feeling of pride; first, because theirs is a noble work,—to show honor and reverence to the King of Kings, and, secondly, because they know their example must be a convincing argument to the world at large of what the Eucharist means in the life of a Catholic.

REV. FATHER FOLEY, S.S.S.,
1335 W. Harrison St.,
Chicago, Ill.

Rockyford, Alberta, Nov. 21, '27.

Rt. Rev. Editor—

The "Sunday Visitor" is coming regularly. May I just remark that the little paper is surely a welcome "visitor." If I happen to forget to put it at the door all are inquiring for it.

Thanking you most sincerely for past favors, I am

Very sincerely yours in Christ,
Rev. J. Q. KILLEN, P. P.

THE CATHOLIC QUESTION IN THE UNITED STATES

(Continued from Page Three)

Puritans and Anglicans centered men's minds on the old Faith which a half-century of brutal legislation could not entirely subdue, and in 1624, Calvert asked that most engaging of all the English Catholic priests of the period, Sir Tobie Matthew, the converted son of the Anglican Archbishop of York, to receive him into the Church. Owing to the Test Oath, no Catholic could hold any public office under the crown, and Calvert resigned his secretaryship, although James I retained him as a privy councillor and later elevated him to the Irish peerage as Baron Baltimore of Baltimore, in County Longford.

The creation of the two Virginia Companies—the London branch and the Plymouth branch—in 1606, for the purpose of colonization in North America, was followed by the settlement of Jamestown in 1607, under the auspices of the London Company. This same year the Plymouth Company attempted a settlement in Maine and when this proved unsuccessful, the merchant adventures were reorganized and New England was thrown open to settlers. The first to come were the Pilgrim Fathers who set out on the "Mayflower," in September, 1620, and landed at Plymouth Rock on December 21. The whole venture, the details of which need not be entered into here, focussed attention more than ever before upon the unjust legislation which had made exiles of these sturdy sons of England.

New England was a vague term in those days, and in 1620, Calvert purchased a part of Newfoundland which he called Avalon. The charter for Avalon, granted by James I in 1623, is silent on the question of religious disabilities, and it is surmised that Calvert, who wrote the Charter himself, was then contemplating his conversion to the Church and consequently wished this omission in order to afford a place of refuge in the New World for the persecuted Catholics of England.

Calvert's Tolerance.

Calvert spent about $100,000 in making a settlement (Ferryland) in Avalon, and in 1627, sailed for Newfoundland, accompanied by two secular priests. The Protestants of the colony were permitted to have their own minister. The following spring Calvert returned to England, and early in 1629, came out again to Avalon, bringing with him Lady Baltimore and his children. The severity of the winter and the failure of crops determined him to abandon the colony and seek land farther south. In the autumn of 1629, he sent his children back to England and sailed with Lady Baltimore and the leaders of the Avalon colony for Virginia, arriving at Jamestown, October 1, 1629. Here he was met with coldness and contempt by the Governor and Council and was told that he could not remain unless he took the two Protestant oaths of allegiance and supremacy. To take the latter was impossible to any loyal Catholic. He then sailed for England, and obtained from Charles I a grant of land on both sides of the Chesapeake, which was called Maryland in honor of Charles' Queen, Henrietta Maria. Before the great seal of England was affixed to the Charter, Lord Baltimore died (April 15, 1632), and was succeeded by his son, Cecilius, who became the second Lord Baltimore.

The Charter of Maryland.

The Charter of Maryland was the most extraordinary document ever issued by the English crown during the colonial period. Naturally, its religious clause has attracted the most attention from historians and has caused more discussion and debate than any similar clause in our colonial history. But there is another aspect of the Charter which is too often overlooked, even by Catholic defenders of Lord Baltimore's right to be classed as the first among the founders of America to establish religious freedom. This is the royal prerogative of the Charter itself. The Charter made Lord Baltimore almost absolute monarch of Maryland. He and his heirs were absolute lords and proprietors, and there was vested in his person all power—civil, military, naval, and ecclesiastical. He was in reality head of the State and of the Church. Charles I realized the full force of the powers and prerogatives granted in the Charter, when he issued it to the son of Lord Baltimore, Cecilius Calvert. He knew also that the second Lord Baltimore was as staunch a Catholic as his father and was the son-in-law of one of the most influential Catholics in England, the Earl of Arundel. Neither the King nor Cecilius Calvert could have had any doubt about the meaning of the famous fourth section of the Charter which gave to the Catholics of the realm, for the first time since 1559, the surety of a refuge where they might worship God according to their conscience.

Maryland Land of Sanctuary.

Every conceivable attempt has been made by Protestant historians, both here and in England, to rob the Charter of this meaning. But the objective fact remains that practically all England knew at the time exactly what the first Lord Baltimore's plan was, namely, a land of sanctuary for persecuted Catholics at home and a place of refuge for all others who were then suffering, especially in the American colonies, for conscience's sake. Few non-Catholic American writers have done justice to George Calvert. Bancroft's hypocrisy is the most outstanding example. The very latest treatment of the question—that by Charles and Mary Beard in their "Rise of American Civilization"—is a deliberate attempt to blur the issue by casting suspicion on the motives of Charles I and the Calverts.

The late Bishop Russell has clarified the many disputes which have arisen around the Charter in his "Maryland, the Land of Sanctuary." Of George Calvert he writes: "He admirably illustrated in his life a combination of qualities too rarely found in great men. Having to deal with great political affairs, he was a statesman of the highest order, but at the same time he proved himself to be a man of the most scrupulous integrity. Impartial non-Catholic historians have vied with one another in praise of his character." And yet, as another writer points out, no statue, bust or monument on either side of the Atlantic perpetuates the memory of this man, who above all others of his age proved by his words and by his deeds that basic Catholic principle of love for one's fellowmen, without regard to a difference so profoundly antagonistic as religious belief.

Nowhere else in colonial America does the stark tragic fact of Puritan bigotry stand out so clear as in Maryland. For all time, the Act of Toleration, passed by the Catholics there in 1649 as a last dyke against the religious intolerance seeping into the Province with every welcome held out to Protestant dissenters from other colonies, will remain as America's greatest monument to the Roman Catholic religion.

THE KING OF DAVID'S LINE.

(Continued from Page Three)

ment of Jesus as the Christ. One is brought almost irresistibly to the little house at Nazareth, where dwelt the Virgin espoused to a man named Joseph, of the house of David, and to that time when there came unto her, who is worthy to be called "the mother of God," the angel Gabriel from heaven, proclaiming that He Who should be born unto her "shall be great, and shall be called the Son of the most High; and the Lord God shall give unto him the throne of David his father; and he shall reign in the house of Jacob forever."

"Raise your eyes to Heaven, and among the mortals now immortal there, you will not find one who attained eternal happiness but through continual afflictions and trouble."—St. Francis de Sales.

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Denton, Texas, Dec. 29, 1927

Readers of THE MISSIONARY CATECHIST must have been surprised, when they read the December issue, to see so many young women from different states of the Union joining this new Missionary Society. May their number be doubled in the year 1928!

Could they undertake any nobler work than to lead poor little children to the Arms of Christ? The Sacred Scripture says that those who devote their lives in instructing the poor and ignorant will shine as stars in the Kingdom of Heaven.

This new Society of Missionary Catechists is very promising. May the Catholic Press throughout the country publish the good its members are doing. It might we well if our preachers would speak of it from their pulpits from time to itme. It would have the effect of inspiring zealous young women with zeal for the mission fields.

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PINEX for Coughs

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Men spend for cigarettes every year more than is paid to all the churches by the people of all denominations.

Women spend more for cosmetics than would be needed to defray all the expenses of all the churches in America.

There is more money spent for candy than is paid for the support of religion by all classes.

The theatres in the United States cost more than the churches, and the Americans spend many times more to be amused than to promote the serious business of their salvation.

It is estimated that the amount paid in tips would support all the churches in the United States.

Therefore, religion is less costly than many things of infinitely less consequence.

Protestants support eight times as many ministers as Catholics do priests, yet the number of professed Protestants in the United States is very little larger than the number of Catholics. On any given Sunday there are many more Catholics attending church than Protestants.

The 26,000,000 Protestants support 170,000 ministers. The 23,000,000 Catholics support 22,000 priests. Many of these are members of Religious Orders and teachers in colleges and seminaries who receive no direct support from the people.

WHAT DO YOU GIVE FOR BIRTHDAY AND WEDDING PRESENTS?

Can you conceive of anything more helpful to your relative or friend than a good Catholic book, or a handsomely bound copy of the Bible? It might be the life of Christ, or a book explaining the Catholic Faith, such as THE FAIREST ARGUMENT, in which every point of Catholic teaching and practice is defended by non-Catholics. It might be our VEST POCKET BOOK OF CATHOLIC FACTS. We could order any other book for which you might have a preference.

When people procure the marriage license why should they buy a souvenir that has no Catholic ear-marks? Pastors themselves can supply a very Catholic souvenir at less cost. Or the marriage entry might be written on a record prepared for that purpose in the center of the Catholic Bible.

Instead of Christmas cards, which are never kept because they have come to be so common, why not have a little greeting of your own printed on a card that has a real Christmas significance, or on a neat calendar containing your greetings? We would be ready even now to entertain orders for next Christmas, for this service.

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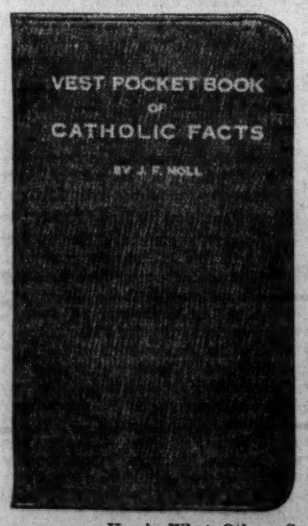
You are a member of the Holy Name Society, or of the Rosary Society, or of the Sodality of the Blessed Virgin—but how good a member are you? Would your organization be a live one if its every other member were just like you? The parish units of these organizations are affiliated with the roots of the organization planted in Rome and rich spiritual treasures come to individual members from that source.

Receive Holy Communion as frequently as your piety impels you thereto, but strive to receive with your respective sodality once a month. In unity there is strength. Your presence may encourage others to attend. Help your sodality to function 100 per cent. for the benefit of yourself and of the parish, and lend your services for the furtherance of the Catholic cause in your community. Be a big brother or a big sister to the underprivileged child; help get life into your parish organizations; send Catholic literature to people who need it; send some poor boy to college if you have the means; pay for the maintenance of an orphan if you have no children.

Be sure to make a will, and think of your parish church, or school, or Catholic institutions in your diocese, the big movements in which the whole Catholic hierarchy and the Holy Father himself are interested.

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SENATE DEMOCRATS UPHOLD ROBINSON IN HEFLIN REBUKE

(Continued from Page One)

debate the party leader promised a "showdown" today. Heflin got it.

Heflin's Vicious Attack

Heflin, rising at the very beginning of the day's debate, brought up the subject of the Hearst Mexican documents, in which his own name was mentioned. In the fourth sentence he uttered, he got down to the charge that the whole document incident was a "Catholic plot." "There is no escape from the conclusion," he said, "that it is the direct result of a conspiracy on the part of certain Roman Catholics to frame, injure, and if possible to destroy me."

Having thus set himself up as an heroic persecuted innocent, he repeated all his old strictures about the Catholic Church plotting war with Mexico, always retaining himself in the role of lone champion of the nation against this machination.

Thus for two hours the tirade rolled on, at times becoming so downright weird that gusts of laughter greeted it. He declared that those who procured the documents were Catholics, that the Knights of Columbus had raised a million dollars for "propaganda for war with Mexico." He asserted that Mrs. Hearst is a Catholic, and spoke of "mental manipulation" as described in a book on "Jesuitism." In the midst of his welter of verbal bigotry, he spoke of "intolerant and bigoted Roman Catholics." He accused the editors of one Catholic paper of having a hand" in "framing" him.

He spoke of the people of his State being "well grounded in the principles of Martin Luther and the Democratic party." He admitted authorship of a series of doggerel verses attacking Catholics, at least one stanza of which is sickening in its vulgarity, and caused it to be read into the Record.

Senator Robinson's Reply to Heflin.

Heflin had been given free rein for a long time when Senator Robinson interjected. He rose as ranking Democratic member of the Senate committee investigating the Hearst documents, to say that the committee "has been unable to identify the person or persons responsible for the forgeries, and no testimony which the committee feels reflects light upon the subject discloses the motive prompting the forgeries." He declared that it was "unworthy" of Heflin to say that "the fact, if it is a fact, that Mrs. Hearst is a Catholic is in any way responsible for the publication of these documents." He then made this flat assertion:

"There is, sir, in my judgment, not one word of testimony in the entire record taken by the special committee of the Senate that justifies the inference asserted by the Senator from Alabama that the Catholic Church or Catholic agencies inspired or prompted the forgeries for the purpose of humiliating or disgracing him or for any other purpose."

Smarting under this temperate but firm rebuke, Heflin undertook to regard it as a personal attack. But before he got any further, Robinson reinforced his assertion, and the only two other members of the investigating committee on the floor at the time categorically backed him up. These attestations amounted to declarations that Heflin's charge against the Catholic Church was false.

Declare Heflin's Accusations Absolutely False

Robinson: "I do not believe there is a member of this committee who does not in his conscience justify my declaration that the inference, asserted over and over again by the Senator from Alabama, that the Catholic Church and the Knights of Columbus forged or inspired the forgery of these documents to injure him, is unjust and unwarranted."

Reed of Pennsylvania, chairman of the committee: "I want to say for myself that I agree with every word the Senator from Arkansas is saying. There was not one syllable of evidence that anything in the case was inspired by any religious sect or any religious group whatsoever."

PRESS ALMOST UNANIMOUS IN DENOUNCING SENATOR HEFLIN

NEW YORK PAPERS SCORE ATTACK ON CATHOLICS.

The New York Times and the New York World haveb oth come out with stinging editorials flagellating Heflin for his religious intolerance.

The Times believes that Heflin has been "publicly and almost unanimously kicked" by the Democratic caucus, but the World would have had the caucus speak more plainly and more specifically in denunciation of the man.

"Too long has the Senate regarded Heflin as "a clown amusing the galleries," says the Times, and its rules have lent themselves to "intermittent, irrelevant yap." Of Heflin directly, it says:

"It is his chief business and pleasure to utter calumnies and falsehoods about the religious faith of more than 20,000,000 Americans. Wednesday he outdid himself. Mr. Robinson, the Democratic floor leader, repudiated in the name of the Democrats in the Senate and of the Democratic party the Heflinese abuse. 'I am sick and tired of it as a Democrat,' he said. . . 'Mr. Robinson might have said that he was sick and tired of it as an American. Who but the subjects of the Klan is not? Heflin showed his sympathy with the woman-floggers of Alabama when he lugged a woman's name into his intolerable raving. The spirit of Klan lawlessness burst out from him when he threatened his opponent with tar and feathers if he dared to repeat his speech in Alabama. 'It was more than time for the Democratic party to dissociate itself from the private war of Heflin on the Catholic Church. For more than three years he will continue to be an indedible spectacle in the Senate; but he has been publicly and almost unanimously kicked by his Democratic colleagues.

"The Democratic party's position is clear. The majority of its members are disgusted with the twentieth-century revival of religious war, now with an abhorrent pretense at piety turned to the basest political use.

"The membership of the Catholic Church in the United States is distributed, in proportions unknown to us or anybody, between the two great parties. The candidacy of Governor Smith is notoriously not favored by some, perhaps many, Catholic Democrats. Faith and Politics are kept apart. The Heflinites assume a Catholic political solidarity. They would make Catholics ineligible for the Presidency. This sort of thing, though not only in the mouths of charlatans and their gulls, is an anomaly and would be impossible in these times."

The Times, concludes that Heflin, if he continues his tirades, will only "reduce to a greater absurdity a preposterous and lost campaign." His party has disowned him, it adds, "even the Alabama sages of the hood and lash" are "wearying of their hero."

The World fears that the action of the party caucus is ambiguous, and that while some liberals will interpret it as a rebuke to Heflin, Klansmen will point ostentatiously to the fact that the Alabaman was not mentioned in the resolution. It urges the party to be more outspoken in its condemnation.

"Let us remember what had happened," says the World. "Mr. Heflin insulted millions of American citizens. He had declared that in spite of the constitutional guarantee his party would apply a religious text for public office. He had slandered individuals, including the Governor of a State, and he had maligned a woman who had no connection, even the remotest, with what he was discussing. He had repudiated the fundamental tenets of his party. And he had wound up by threatening the leader of his own party with the crime of mob violence.

"Yet when the Senators assembled in caucus they had neither the courage and spirit to read this man out of the party, nor to repudiate his principles, nor to rebuke his lawlessness."

Vote Thought Definite Rebuke.

Some Democratic Senate leaders in Washington also believe the action of the caucus should have been stronger, but prominent Senators express the view that the vote was a definite rebuke to Heflin. Senator Glass of Virginia takes this latter view, emphatically. Senator Caraway of Arkansas believes that the caucus vote affirmed that Senator Robinson spoke for the party when he chastised Heflin on the religious issue.

"Senator Robinson's speech in denunciation of Heflin," said Senator Bruce of Maryland, "was a plea for religious tolerance. The action of the caucus in endorsing Senator Robinson was an indorsement of that stand for religious tolerance."

Thirteen Democratic members of the Massachusetts Legislature have joined in sending a telegram to Governor Graves of Alabama asking him to call a Democratic caucus of members of the Alabama Legislature to repudiate Heflin.

Scored by Press of Own State

Senator Heflin, by his recent speeches in the Senate and his challenge of his party leader, has slandered his own State of Alabama and betrayed his people who have heaped honors upon him, the press of Alabama declares in commenting on Heflin's latest escapade at Washington. Virtually every paper of any standing which discusses the matter condemns Heflin. The Advertiser, owned and edited by Protestants and published at Montgomery, capital of the State, not only crushingly condemned Teflin but rebuked the supporters and defenders of his anti-Catholic attacks and his proposal to exclude a Catholic from the Presidency. The Advertiser's editorial, in part, follows:

Founded on Tolerance

"The Democratic party, founded and bequeathed to all the children of freedom by the first of the prophets—he that was so proud to claim the authorship of the statute for religious liberty in Virginia—has at all times in its long history been too proud to tyrannize over the human conscience.

"At one time or another the Democratic party has been the means of investing a Roman Catholic with every official rank in public life, save only the Presidency. From Chief Justice of the United States Supreme Court down to humble justice of the peace, we have had Catholic officials. Is this party now capable of denying the supreme gift to one of its choicest spirits on the ground that he still entrusts the care of his immortal soul to the mother Church of Christendom?

"If so, the sooner we bring the whole question to a show down the better for the party, the better for the republic. Let us know the worst now and forever.

"If the American people cannot and will not consent to put a Catholic in the White House lest he—mark the harsh word, there is no other that expresses the fear under notice—lest he betray his country—something that no American Catholic officeholder or soldier has ever done—is it not worth while to find out once and for all whether this fear is well founded?

"Is the present not an ideal time to test the character and patriotism of a Roman Catholic President? Would it not mean a great deal to the peace the security and the happiness of the American people to get that perennial doubt forever behind them?

"The religious ban when raised against an American patriot seeking political favor is, to the Advertiser, nothing less than a glove at the feet of each and every sound Democrat whose love of fair play has not been burned out by the slow fires of intolerance, distrust and hatred.

"May a Roman Catholic, otherwise above suspicion and otherwise acceptable, presume to aspire to the Presidency of this republic of religious liberty?"

Some of the papers particularly resent Heflin's shouted declaration on the Senate floor that if Senator Robinson, who rebuked Heflin for his anti-Catholic speeches, comes to Alabama he will be "tarred and feathered."

The Mobile Register says editorially:

"There is, at the moment, a lot of loose talk and loose writing about conditions in Alabama, due mainly to the lawless activities of an inconsequential minority in the State. The secret organization responsible for these lawless activities represents only a small minority of the people of Alabama and the men who actually engaged in these acts of lawless violence represent a minority of this minority.

"Senator Heflin makes a poor return to the people of Alabama for the honors they have heaped upon him when he declares on the floor of the Senate that Senator Robinson cannot enter this State and speak his mind freely without risking the danger and humiliation of 'tar and feathers.' It is not true. It slanders the State."

The Birmingham Age-Herald captions its editorial "Heflin's Folly," says that he has brought shame on his party and State, and adds:

Democratic Senators "Humiliated"

"There is no explanation for Mr. Heflin's folly," the paper said. "There isn't a Democratic Senator who has not been humiliated and not many sober-minded citizens of Alabama who will fail to be mortified by his astounding exhibition of rabid intolerance, shockingly wretched taste and naked disdain for the most precious of American principles."

The Birmingham News declared:

"To Senator Robinson of Arkansas, every Democrat in Alabama as well as every Democrat in other States owes an inextinguishable debt for the dignified and deserved rebuke administered by him to the senior Senator from Alabama."

The News calls Heflin's outburst the sowing of seeds of discord in the Democratic ranks.

Shame is Alabama's

"If the Democratic leaders are kept busy defending themselves from such charges as those made against Robinson by Heflin yesterday," it says, "the party cannot hope to stand before the people as the advocate of the principles which were indicated at the Jackson Day Dinner. * * * The Democratic Party is the loser but the shame is Alabama's.

The Alabama Journal (Montgomery) is caustic in its editorial comment on the happenings in the Senate.

"What a callous and wretched demagogue he is," says the editorial, "what a disgrace to a proud State that its senior Senator would invite the Democratic leader of the Senate to come to Alabama to be 'tarred and feathered.' How humiliating and depressing a thing it is that such a man should be the keeper of Alabama's good name abroad."

Not Alabama's Spokesman

The Decatur (Ala.) Daily News says that "Senator Heflin has no right to represent the people of Alabama as an intolerant citizenship when the facts are that only a small minority of intolerants like himself bring this stigma upon the State. Senator Robinson is welcome to Alabama. He is welcome to voice his opinions upon the issues of the day and he is assured of an attentive and respectful hearing. When Senator Heflin indicates the contrary is true he is voicing his own opinion and not the opinion of Alabamans who live at home and not in Washington.

"Senator Heflin says he holds no brief for the Ku Klux Klan, but indorses the organization's principles. The Admiral must have been looking over an old membership list."

The Opelika Daily News says:

"Thomas Heflin has shamed his State. He has floundered around until he has finally landed in disgraceful posture. When attacks from the outside are heaped on Alabama as a lawless State, where floggings abound and night riders rule, it will be hard to successfully meet them, because Alabama's Senator has branded his commonwealth as a place where 'tar and feathers' are applied to those who dare speak their thoughts."

The Selma Times-Journal says in part:

"It is all a miserable libel on the people of Alabama. It is not known to the outside world, but Heflin never received his commission from the Democrats of Alabama, as only 23 per cent of those casting their ballots supported him in a field with four other candidates in a plurality pirmary. The dominant majority in the State is yearning for an opportuinty to smite his pretention, hip and thigh.

"Instead of being 'tarred and feathered' we will guarantee Senator Robinson a packed auditorium and an enthusiastic reception. Heflin maligns the State he misrepresents."

TOLERANCE TALK BY SEN. WALSH TO UNITARIANS

Washington.—As a minor incident in the upheaval leading to the disowning of Heflin of Alabama by his party associates in the Senate, Senator Wheeler, of Montana, brought to the attention of his colleagues an address delivered by Senator Walsh, of Massachusetts, at All Souls' Unitarian Church, in Washington, on the evening of the same day this action was taken by the Democratic Senate caucus.

No comment was made upon the address of the Senator from Massachusetts, but its contrast with the temper of the bombastic invective of the Senator from Alabama needed none.

Senator Walsh said, among other things:

"Must we throw aside the respective creeds that inspire each of us in our life of religious fervor and lofty purpose in order to live in peace and harmony? America must continue to show the world that her Government possesses the capacity that few other governments have enjoyed—the capacity to settle with peace and justice all the problems of race, creed and nationality. Here in America it is not for one man to judge his brother in his religious opinions any more than in his social or political opinions. It is an American's inalienable right to use his own judgment in every personal problem of life, responsible neither to man nor government, but to his God. Here we have learned that though creeds may vary and tenets of faith may differ, the fundamental purpose of all religions has been to teach man how to live in harmony with his God and his fellow men, to the end that his soul may be worthy of eternal life; that the message of God to His human family is not restricted by national or racial laws; that the love of God and love of fellow men are one and the same thing. All this is strikingly portrayed in a beautiful inscription on one of our public buildings here in Washington, which reads, "God made us neighbors. Let Justice make us friends."

Bigotry Founded on Ignorance.

"Prejudice and bigotry are products of deficient information. They substitute passion for principle; they destroy patriotism—for patriotism embraces amity; they sow animosity and antagonism and destroy cooperation.

"It is not enough for us to be tolerant. Tolerant is an unhappy expression. It suggests 'to suffer,' 'to bear with.' Let us cultivate a more positive virtue. Let us speak of good will, which is an indispensable foundation for the brotherhood of man. We are on the way to lasting good will when priest, minister and rabbi can get together and deliberate not on the major things that divide them but on the major things that unite them. The next step is cooperation. If Catholic and Protestant can not respect each other's opinions, what will a pagan world think of Christianity? If Catholic, Protestant and Jew can not live together, there is an abandonment of that charity which all religions teach.

"As in the World War and at the grave of the unknown soldier, we asked not what class or cast or creed, we let down all barriers, we leveled all partitions, so as we move among the living and enjoy the blessings of peace and prosperity, let all those barriers disappear.

"We must not confuse what we call religious rights with religious toleration. In this country we need not ask toleration for religion and its free exercise, for it is an inalienable right. We live in a country which happily gives no sanction to bigotry or persecution, and toleration is not an indulgence bestowed upon us by the grace of government, but recognized as an inherent right. Our ideals of religious equality and justice are as fundamental as our love of personal liberty and free speech.

Tolerance Test of Character.

"Let us not be satisfied with mere tolerance of our neighbor, but let us make of him our friend. Good will is an expansive spirit that takes in enemies, suppresses jealously, and embraces rivals; good will seeks the good of all people across all the barriers that cast and class and race can erect. The possession or absence of it is an elemental test of character. I never could understand the religious processes of the man or woman, who would hasten to aid his fellow being, regardless of condition or creed in suffering or poverty, yet would rob that same fellow being of the full enjoyment of that which was dearer and more priceless to him than anything in life; that for which he would willingly suffer pain and endure destitution, namely, communion with God in the manner his soul prompted. The one is surface or exterior charity, the other is spiritual perfidy.

"The tolerant citizen does not limit his friendships and good will to those who only agree with him in faith. The champion of religious liberty is opposed to all political movements that tend to control spiritual conduct, and insists upon confining the jurisdiction of the Government to the protection of the health, happiness, and the inalienable rights to life and property of the citizen.

"Religious tolerance, like political tolerance, prompts us to give every human being the utmost concession which trust, justice, and decency permit. No man can be classed as tolerant who enterthins in his heart a hatred of all who differ with him on any religious doctrines, or who seeks to deny the American principles of political equality and religious freedom to all his neighbors.

"The words 'brethren' and 'fellow citizen' are anonymous in the vocabulary of men seeking to promote good will and mutual understanding."

"Tar and Feathers" a Mistake, Says Heflin

(Continued from Page One)

from all parts of the country which also condemn Heflin. Many of them are from Alabama, Heflin's own state. Senator Robinson has received no fewer than fifteen invitations to speak in Alabama since its senior Senator shouted on the Senate floor that he would be "tarred and feathered" if he spoke in the State. One invitation is from Montgomery, the Capital.

Other Southern Democrats here said they had received telegrams from men they knew to be Klansmen denouncing Heflin.

In a subsequent tirade lasting two hours, in which Heflin repeated his attacks upon the Church, he declared that his "tar and feather" statement was just a friendly joke, a figurative declaration made in the heat of debate.

He continued, however, his bitter attacks upon the Church, and declared that his life was threatened because he attempted to assist in the prosecution of a priest alleged to have assisted at an illegal operation. When he made this declaration, he was challenged by Senator Bruce of Maryland, who stated the true facts in the case, which are that the priest's assucers repudiated their charges. Senator Bruce also declared that it was impossible for the priest to obtain a fair trial in Alabama.

SOUTH BEND DISTRICT

SOUTH BEND PARISH SOCIETY GIVES PARTY

A bunco party sponsored by the Young Ladies' Holy Rosary society, of St. Adalbert's church, South Bend, was held Tuesday evening in the parish auditorium. More than 200 members of the society and their friends attended.

Another bunco party will be given by the society in the near future and the Rt. Rev. Monsignor John W. Osadnik, pastor of the St. Adalbert's church, has donated a prize for the winner.

The following committee is in charge of arrangements: Miss Stella Kubiak, chairman; Miss Carrie M. Moskwinski, Miss Bernice Tomaszewski, Miss Martha Rybicki, Miss Marie Borkowski, Miss Stephanie Lesniewicz, Miss Martha Borkowski, Miss Josephine Brambert, Miss Helen Rozwarski, Miss Dorothy Chrustowski, Miss Florence Pojciechowski and Miss Louise Fujawa.

NEW MEMBERS INSTALLED INTO ST. HEDWIGE'S GROUP

Thirty-four new members of St. Hedwige society, Group No. 850, of the Polish Catholic union, were installed Tuesday evening at a party of the group in the St. Stanislaus auditorium. A program was given earlier in the evening and was followed by bunco.

The Rev. Roman Marciniak, C. S. C., chaplain; the Rev. W. Bielecki, C. S. C., and Nicholas Hosinski, president of the Polish Roman Catholic union of Indiana, were the principal speakers. The program included a vocal selection by the society choir; a short talk by Father Bielecki, C. S. C.; a piano and violin selection by Miss Irene Rafinski, Alexander Rafinski and Edmund Jaroszewski; reading by Lottle Kapalczynski; vocal solo by Miss Clara Piasecki; address by John Ojejniczak, and a talk by Father Marciniak, and a vocal selection by the choir.

DOUBLE FUNERAL SERVICES FOR MICHIGAN CITY BOYS.

Double funeral services were held January 17 from St. Stanislaus' church, Michigan City for Theodore Kieszkowski, age four and his brother, Walter, jr., age six, who died Sunday evening of burns sustained at the home of their parents, Mr. and Mrs. Walter Kieszkowski.

While the parents were away, having left the tots in the care of two older children, the boys poured kerosene on a mass of wood in the furnace and then touched a match to it. An explosion followed, accompanied by a shower of burning liquid. The children who were standing directly in front of the furnace door when the explosion took place were completely enveloped in flames.

Mr. and Mrs. Kieszkowski are the parents of seven children.

FRED ROTH.

Fred Roth, age 38, of 221 South Columbia St., Mishawaka, died following a ten days' illness. Surviving are his wife, Ethel, one daughter Patricia Anne at home, two brothers and two sisters, Joseph and Christian Roth and Mrs. George Thallemer and Mrs. Louis Leopold, all of Mishawaka. Funeral services were held January 17 from St. Joseph's church, the Rev. J. C. Keller officiating.

MRS. ANNA ANDA.

Mrs. Anna Anda, age 51, 2420 West Lawton St., South Bend, widow of Joseph Anda, who died about six weeks ago, passed away following a two months' illness. Surviving are four daughters, two sons, two sisters and one brother. Funeral services were held Jan. 21 from St. Stephen's church, the Rev. Lawrence Biro officiating.

SOPHOMORE COTILLION SUCCESSFUL EVENT.

The cotillion of the sophomore class of St. Mary's, Notre Dame, was given Tuesday evening in the social hall of the new college building. Blue and silver, the class colors, were effectively used in the decorations. Al Steimer's orchestra of Elkhart played the program of dances and the grand march was led by the chairman and class president with their escorts, Miss Catherine Healy and Jack Wingerter and Miss Catherine Marwitz and Louis Stettler. Blue and silver cigarette cases were presented the gentlemen as favors.

A committee of eighteen young ladies headed by the class officers and general chairman were in charge of the successful event.

ST. MARY'S SCHOOL ALUMNI ENTERTAINS.

Hotel LaSalle, South Bend, was the scene of a pretty party Thursday evening when the alumni of St. Mary's school gave its first annual dance. Eighty-five couples attended.

The committee in charge of the affair included Leo Kierein, Miss Madelin Goepfrich, Miss Mary Strantz, Edward Grabner, Miss Victoria Steinkohl, and Joseph Muellner.

NOTRE DAME DEBATING SQUAD PREPARES FOR FORENSIC EVENTS.

The Rev. William A. Bolger, C.S.C., head of the department of economics and politics at the Notre Dame university has chosen the following young men to represent the Gold and Blue in intercollegiate debates: James McShane, of Springfield, Ill.; William F. Cragi, of Indianapolis; James Walsh, of Brooklyn, N. Y.; Arnold Williams, of Indianapolis; John O'Keefe, of New Richmond, Wis.; James Roy, of Fort Wayne, Ind.; Joseph P. McNamara, of Indianapolis; Thomas Keegan, of Rochford, Ill.; Walter Stanton, of Gary, Ind.; Donald Coleman, of 402 South Franklin street, South Bend, and Frank McGreal, of Chicago.

Father Bolger, who directs the debating activities at the university, chose these men from a group of 48 candidates who came out for the team a month ago.

Notre Dame will hold its first debate with De Pauw university March 2nd. Last year the Greencastle institution defeated the South Bend men and an interesting meet is predicted. Other debates have been arranged with Earlham, Purdue and Franklin.

ST. JOSEPH'S HOLY NAME SOCIETY ELECTS OFFICERS

At the regular meeting of the Holy Name society of St. Joseph's church, South Bend, held Sunday in the parish hall, the following officers were elected: President, Thomas Mason; vice-president, Herbert Coheen; financial secretary, Paul E. Monahan; recording secretary, Fred Winkler and reporter, John Bergen.

ST. VINCENT'S "J" CLUB ESTABLISHES "VICTORY NOLL" CHAPTER.

At the regular business meeting of St. Vincent's "J" Club held Tuesday evening at the home of Miss Clara Aman (Elkhart) last year's corps of officers were reelected for the ensuing year, twelve months. They include: Miss Millie McLaughlin, president; Miss Mary Nye, vice-president; Miss Florence Schneck, secretary-treasurer; and Miss Lillian Weaver, reporter.

Mrs. Ruth Oaks, head of the recently organized "Victory Noll" chapter of the society, gave a brief outline of the work to be accomplished by this department and announced that she had divided the members into two groups to be known as the north side and south side, the former to be captained by Miss Hannorah Pindel and the latter by Miss Clara Aman. The chief object of the chapter is to gather articles and suitable gifts for the poor children of the southwest. These will be accumulated or made during the year and preceding the holiday season will be sent to Victory Noll, Huntington, whence they will be forwarded to New Mexico. This special work of the chapter, it was announced by the president, will not interfere in any way with the primary purpose of the club, serving for the children at the Fort Wayne orphanage. During the past year the society made 210 garments for the charges at the diocesan home.

PRIZE-WINNING POETS NAMED.

Prize-winners in the annual poetry contest conducted by the Blue Pencil club of St. Mary's college, Notre Dame, Ind., were announced Wednesday evening by the president, Miss Anna Louise Maloney.

Miss Katharine Terry, '28, of Kewanee, Ill., with her poem "Shadow," was awarded the first prize of $15. Miss Eleanor Blatterman, '28, of St. Louis, Mo., took the second prize of $10 with the poem, "White Blossoms."

Miss Leona Burrill, '29, of Joliet, Ill., for her poem, "Contrast," received first honorable mention; Miss Rosemary Maloney, of Gary, Ind., 2nd. for her poem "The Peddler's Song"; the Misses Frances Brennan, '30, of Jacksonville, Ill., and Catherine Ullman, '31, Oak Park, Ill., tied for third honor. Miss Brennan's poem was "Kind Youth," and Miss Ullman's, "Gunner's Daughter."

The judges were Prof. Charles Phillips of the University of Notre Dame; Miss Mary Dixon Thayer of Philadelphia, Pa., and Lenard Feeney, S. J., of Weston college, Massachusetts.

MOTHER GENERAL VISITS SISTERS OF ST. AGNES

Mother Joseph, Superior of the Sisters of St. Agnes, whose headquarters are in Fon du Lac, Wis., visited the Sisters of St. Agnes, St. Joseph's school, Fort Wayne, during the past week. Mother Joseph succeeded Mother Marcella in office and is making a visitation of the convents and schools in the community.

In the diocese of Fort Wayne schools conducted by this Sisterhood include: St. Joseph's, Fort Wayne; St. John's, New Haven; St. Mary's, Decatur; St. Lawrence's, Muncie; St. Joseph's, Monterey, and St. Mary's, Crown Point.

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Write to the Bishop if you have money to loan. He will pay as much as your bank, and give even better security.

If You Cannot Give a Boy to the Priesthood, Why Not Help a Poor Boy to Reach It?

The cost of defraying the expenses of a boy at a Preparatory or Major Seminary ranges from $350.00 to $400.00 a year. The course extends over 12 years. Therefore, the expense of carrying a boy through to the Priesthood amounts to $4200.00 or $4800.00.

But the establishment of a $5,000.00 Burse would educate one boy after another for the Priesthood in perpetuity. Could you afford it? Then why not do it and let yourself, your children, and your children's children share in the merits of the priests who will be indebted to you? You may build up a Burse by the payment of $1,000.00 the year for 5 years; or you may have your life insured for that purpose; or if you need the earning power of the money during your life-time, you can invest the $6,000.00 on an Annuity basis with the understanding that the amount so invested will be used after your death as a Burse for the education of one poor boy after another for the Priesthood.

Write for particulars.

THE CHILDREN'S HOUR



What appears in column one and two is for general reading in school.

THE INTROIT OF THE MASS TODAY.

Fourth Sunday After the Epiphany.

The Holy Season of the Epiphany is quickly passing. This is the fourth and last Sunday. The Star which appeared to the Wise Men made a lasting and telling impression upon them. They came to Bethlehem, even as you and I. They returned to their country "by another way." We have seen His Star—in fact we have seen and received Infinitely more—namely, the Saviour Himself, Christ the Lord, in Holy Communion. Now we too must return to our daily tasks "by another way." We are not going back by way of Pharaoh, the sinner, nor Caesar, the things of the devil, nor by way of Jerusalem, the road of the World.

"Adore God, all ye His Angels: Sion heard and was glad, and the daughters of Juda rejoiced. The Lord hath reigned: let the earth rejoice, let many islands be glad."

That is the song of praise and gladness which must fill your hearts as you join with Holy Mother the Church today in Her opening prayer at Mass. It will not be long now until we will join our Divine Master in His suffering and agony, so rejoice while there is time and reason. Christ came to save us, and we must be glad with the Wise Men that we have found Him. Christ came to bring "glad tidings of great joy to men of good will." Preserve this spirit of joy, children, and let the Star of the Wise Men always bring you back to the Crib of Jesus, in your every sorrow, affliction, and temptation.

"WHAT MUST *I* DO TO POSSESS ETERNAL LIFE?"
—St. Luke, Ch. XVIII, ver. 20.

FEAST OF THE PURIFICATION OF THE BLESSED VIRGIN.

(Candlemas Day)

Dear children, the season of Epiphany ends today. The forty days of Mary's Purification are over. Those forty days were according to the Jewish law, and after that the Mother was to present herself at the Temple and offer a sacrifice. She was to offer a lamb and a turtle-dove, or if she were poor, she was to offer two turtle-doves. Mary was poor. She offered two doves. But, Oh! what an offering she made! Her own Immaculate soul, and her own Child, Who was the Creator and Sovereign of the world, were the highest gifts creature ever offered to God.

See how Mary submitted to the Law of Moses and of the Temple! As the Immaculate Mother of God, she needed no Purification, and offering her own Son, she was not offering an ordinary Jewish child. Yet she obeyed. God loves obedience.

The Shepherds found and adored Jesus; so did the Wise Men, but those in the Temple did not recognize their Saviour. Mary and Joseph and the Infant Jesus made the long journey from Bethlehem to Jerusalem. Jesus rested on Mary's bosom all the way. Joseph is carrying the offering of the two doves, and also the five Sicles (coins) as ransom for the Child. Think of it, ransoming the Son of God with five small coins! Just as the Shepherds and Wise Men were warned about the birth of Christ, so the moment the Holy Family entered the Temple at Jerusalem, the Holy old man Simeon, through the Holy Ghost, recognized the Messias for Whom he had longed. Many mothers were there to present their infants, but Simeon presses through the crowd to the Virgin Mother and her Child. Immediately he takes the Child in his arms and says: "Now, O Lord, dost Thou dismiss Thy servant in peace, because my eyes have seen Thy Salvation" (St. Luke, Ch. 2, ver. 29).

THE HOLY WOMAN ANNA.

This Feast would not be complete without mentioning the Holy Anna who was also present in the Temple on this feast of the Purification of Mary. Holy Anna was the daughter of Emanuel, and she was venerated by all the people for her piety and age. She and the Holy Simeon represented the Old Testament, at the offerings of the Holy Family at the Temple. It is strange and yet so reasonable to us now, that Jesus always reveals Himself to the humble and simple of heart. He has no time for the worldly wise, and the conceited. Is not this the lesson you learned at the crib? Why learn the lesson unless you cultivate in your own heart the virtues of humility and simplicity and utter dependence upon God?

FEAST OF SAINT BLAZE, BISHOP AND MARTYR.

We must tell you about St. Blaze, for his Feast is observed in a very special manner in all Catholic churches. It always falls on the day after the feast of the Purification. After the Christmas rejoicing we must greet a number of the Martyrs of the Church, to remind us that we must also suffer with Christ, if we would reign with Him. St. Blaze is one of the most glorious of the early Martyrs. We all have our throats blessed with the candles of the Purification. Here is the reason:

The cruel Emperor Diocletian had thrown St. Blaze into prison. While there he encouraged the Christians in their Faith, and cured many, who suffered from the fevers and diseases of the prison. During this time, a boy, whom the Doctors had given up for dead, because he had swallowed a fishbone, was cured immediately. Hence it is, the Church brings all her children, young and old, to her altar and blesses their throats. In this ceremony the candles blessed on the feast of the Purification are used and a special prayer to St. Blaze is offered by the Priest.

"Through the intercession of St. Blaze, Bishop and Martyr, may God deliver thee from all ills of the throat, and from all other ills; in the Name of the Father, and of the Son and of the Holy Ghost. Amen."

This is the prayer with which you should join on the Feast of St. Blaze, when your throat is being blessed. When brought before the Emperor to offer sacrifice, the Holy Bishop said: "How can a man sacrifice to idols, when he adores the true God alone? My body is in thy power, but God alone has power over my soul." He was beheaded in the year 316.

BLESSING OF THE CANDLES THURSDAY.

There are three great blessings during the year. One is of the Ashes, another is of the Palms, and this one, of the Candles. The vestments are the same for these three blessings, namely, purple. This ceremony was instituted about the Fifth Century.

St. Ivo, in one of his sermons, beautifully expressed the symbolical meaning of the candle. The wax, which is formed from the juice of the flowers by the bees, is an emblem of purity, and represents the virginal flesh of the Divine Infant, and spotless purity of Mary. The flame of the candle is the Light of Christ shining in darkness. Devout people bring their candles to be blessed on this day, and preserve them in their homes to be burned in time of sickness or storm, or any great danger. Candles are, of course, only sacramentals, but they excite our devotion, and form a very necessary thing in the celebration of the Holy Mass. In the prayer of the blessing today the Church asks special favors "from heaven" upon those who use these blessed candles "whether upon land or on sea."

Christ was consumed for us, even as the Virgin wax is consumed by the flame of the candle. It is necessary to have at least two pure wax candles burning during a Low Mass, and it has been the pious custom of many ages for the faithful to supply these candles, that they may signify the willingness of the faithful to sacrifice themselves for Christ. St. Anselm gives us a beautiful thought to remember: "The Wax represents the Virginal Flesh of Christ; the Wick, which is within, is His Soul; and the Flame, which burns on the top, is His Divinity."

CANTICLE OF SIMEON.

"Now Thou dost dismiss Thy servant, O Lord, according to Thy Word, in Peace. Because my eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples."

The heavens rejoice, and all the earth ought to stand amazed when I say "Hail Mary."

Satan and Hell tremble when I repeat "Hail Mary."

Sorrow is banished and a new joy fills my soul when I say "Hail Mary."

My languid affection is strengthened in God, and my soul is refreshed when I repeat "Hail Mary."

Thomas a Kempis.

The Little Children's Column.

(Find the answers to these questions yourself and you will not forget them.)

To "OBEY" means "to do what those placed over us tell us to do." It is so easy to obey God and our Parents and the others whom God has put in charge of us. God is so great and knows everything, and He tells us we must always OBEY. Would you rather do what you want, than do what God tells you is best? Always remember this, children, and you will have no trouble "OBEYING."

Why must you obey God?

How many Laws has God given us?

What are these Laws called?

A Law, children, is a rule which tells us what is good and what is bad. It tells us what is right and what is wrong. No one knows better than God what is good and what is bad.

How many of you can tell us the name of that Holy man to whom God gave the Commandments?

Where was this Holy man when God gave him the Commandments?

If you wanted to fix your broken wagon, or your broken dolly, you would ask your Mother or Father to tell you how. If you cut your finger or stubbed your toe, you would run to your Mother or Father to help you. When you get sick, your parents call the doctor, because he knows how to make you well. And, children, when you want to know what is right and what is wrong you must get that from the rules God has given you. Your soul is dearer to God than anything else, and God tells you just how to take care of it, like your good parents tell you how to fix your wagon, your finger, and the doctor tells you how to get well. Study your Catechism, listen to your Priests and your parents and you will never do anything to hurt your soul.

"Oh how God loves little children!" God has millions of beautiful Angels with Him, but the sweet soul of a little girl or boy that really loves God gives the Great God more (accidental) happiness.

A SIMPLE COURSE OF CATECHETICAL INSTRUCTIONS

By the Missionary Catechists.

LESSON XV

GOD, THE HOLY GHOST

While Our Lord was with His apostles on earth, He taught them all they had to know. But the apostles did not understand many things Jesus taught. They forgot other things right after He told them. Most of them were poor fishermen. They had not gone to school. Our Lord knew it was hard for the apostles to learn. He knew they would forget many things He told them. So just before He went back to Heaven He promised to send the Holy Ghost to them. He told them the Holy Ghost would teach them. The Holy Ghost would make them remember what He had taught them. The Holy Ghost would always stay with them. He would always help them teach the right Religion. So after Our Lord went back to Heaven, the apostles waited for the Holy Ghost to come to them. Our Blessed Mother was with them. While they waited, they prayed hard. They waited ten days. Then all of a sudden, the Holy Ghost came down upon them. The Holy Ghost came in the shape of tongues of fire. A tongue of fire rested on the head of each one of the apostles. The apostles were all filled with the Holy Ghost. The day the Holy Ghost came down upon the apostles is called Pentecost. We call it the birthday of the Holy Catholic Church. Now, why do you suppose we call Pentecost the birthday of the Catholic Church? Because that is the day the Holy Ghost came to stay with the Church until the end of the world. He came to keep the Church from ever making a mistake in teaching people the right road to Heaven. On Pentecost, the Holy Ghost helped St. Peter, —the Head Apostle,— to preach to the Jews. He helped St. Peter make three thousand people Catholic that day. So children, Pentecost is a great day. We should always say extra prayers to God, the Holy Ghost, on that day.

To be gentle, patient, kind,
A wise saint declares—
Will help edify you
And banish all your cares.
—A. F. K.

What Children from 10 Years to 12 Should Know.

(Find the answers to these questions yourself and you will not forget them.)

How many Commandments of God are there?

Repeat the Commandments in order?

A Doctor, a Lawyer, a Farmer, must know the rules of their work. Can a person be a good Catholic unless he knows God's Commandments?

Are all people on earth obliged to know and obey God's Laws?

If we do not understand the Commandments of God, what should we do? Malachias II, 7.

How many years should we study God Commandments?

How does God help you to obey His Laws?

Why should we fear God when we disobey His Law?

What are the reasons for God giving us the Ten Commandments?

In the days when our Divine Lord lived on this earth, there were some men in Jerusalem who taught the other people the Laws of God. These men were called the Scribes and Pharisees. Jesus came to save all men, and He loved all men, but He called many of these Scribes and Pharisees "hypocrites." That is a terrible name, and Jesus would never have called them that unless He knew they deserved it. These men taught others the Law of God, but did not obey the Law themselves. These "hypocrites" would keep all the Laws when anybody was looking at them, but they would disobey God's Laws and sin when no person could see them. They forgot that God could see them, and Jesus was God, so He called them "hypocrites." When you know what God wants you to do, do it every day—all the time—and remember God sees you and will help you and bless you and you will never be called a "hypocrite." It is your wish to be happy; and you cannot be happy if you disobey God's Law. Matthew Ch. V, ver. 20.

FEAST DAYS THIS WEEK.

Monday is the feast of St. Martina, Virgin and Martyr. She was left an orphan when very young, but refused to offer incense to the false gods. Her tender body was scourged, torn with hooks and nails and sharp knives and after being scalded with hot oil, she was thrown to wild beasts to be devoured. God's Divine power saved her from all these sufferings, and many pagans were won to Christianity. The Persecutor seeing this had her beheaded, and a voice from Heaven was heard saying, "Martina come."

Tuesday is the feast of St. Peter Nolasco, remarkable for ransoming captives, in order to save their souls. Wednesday, St. Ignatius, Bishop and Martyr. He was the Third Bishop of Antioch, following St. Peter, the Prince of the Apostles. A holy legend tells us that this Saint was the child whom Jesus took in His arms, and showed to His Disciples as a model of simplicity, which we must all have, if we would enter Heaven.



For Pupils of Higher Grades.

(Find the answers to these questions yourself and you will not forget them.)

Isn't it wonderful that the Infinitely Wise God has taught us how to live? and how to be really happy?

How has God made known His "Will" or "Laws" to us?

When and how did He make known to man His Commandments?

Look up, and read carefully the account in the Old Testament, about the giving of the Commandments. Book of Exodus, Ch. XIX, ver. 10.

Why did God make known His Will in so tremendous a manner?

Why are all Catholics and Christians obliged to obey the Commandments? Matthew, Ch. XIX, ver. 17.

How great is our obligation to learn and obey these Commandments?

Where can we find the TRUE explanation of these Commandments?

Who gave individual persons in the world the right to tell us what the Commandments of God mean?

Must we obey the "Whole Law" at all times? James, Ch. II, ver. 10.

When did Christ approve the Commandments given to Moses? Matthew, Ch. XIX, ver. 17.

It is so interesting to talk to you children of the higher class, because you already have noticed how different are the things of God. You are slowly realizing the importance of your actions, and beginning to wonder what life is all about. Each one of you is so important in the Sacred Heart of Jesus that He has stooped to tell you, oh so carefully, just what you must do to be happy in this life and in the next. Your natural disposition will be to follow the thoughts of worldly people, just like you follow the fashions of people of the world. In trifling matters like fashion there may not be serious question, but in matters that involve your souls, and what is right and wrong, be cautious. On every occasion be sure to consult your conscience and the Law of God, where there is question of sin or virtue. At another time we will tell you why sin is hard and virtue is easy; why sin brings sorrow and virtue brings happiness. Most of you know it already.

CHRISTMAS - EPIPHANY - PURIFICATION.

The Church, our Holy Mother, is leading us through the spirit of these seasons, in order to carry us farther along in the stages of Christ's life even to Calvary. Follow her diligently —prayerfully. She has many holy and blessed Transfigurations in store for us. Will you follow where She leads? The road is one of virtue; the end is God and Heaven.

Not one of you will forget the joys of Bethlehem; not one of you will lose sight of the Star of Epiphany; not one of you will be absent at the Purification in the Temple. Now what? It is to be Septuagesima Sunday next, preparing us for Lent, and sacrifice and penance. As with Christ, so with His children, rewards are the fruits of suffering. Let us follow.

The "Our Father" embraces the three theological virtues and the four cardinal virtues.

FAITH—Our Father, Who art in Heaven, hallowed be Thy Name.

HOPE—Thy Kingdom come.

CHARITY—Thy will be done on earth, as it is in Heaven.

TEMPERANCE—Give us this day our daily bread.

JUSTICE—And forgive us our trespasses as we forgive them that trespass against us.

PRUDENCE—And lead us not into temptation.

FORTITUDE—But deliver us from evil. Amen.

(Kenelm Vaughan).

ADVANCED STUDENTS and ADULT READERS

A BRIEF SUMMARY OF CHURCH HISTORY

(Continued)

The reign of Pius IX (1846-78), who, amid many difficulties, did much towards establishing more friendly relations as between the Church and Governments, in many respects was sad. He restored the Hierarchy in England and Holland; created the first American Cardinal; proclaimed the Dogma of the Immaculate Conception (1854); convened the 20th General Council (1869), at which the infallibility of the Pope was defined; condemned many religious and social errors in his notable *Syllabus*. During his reign the Papal States were confiscated (September 20, 1870) and the Pope virtually made a prisoner. This condition has obtained to this day.

Pius IX was succeeded by Leo XIII, who had to deal with the May Laws in Germany. This Pope, through his learning, his Christian diplomacy, his interest in the laboring man, won the admiration of all the world.

Leo's successor, Pius X, introduced reforms in Catholic practices, such as in church music, the age for First Holy Communion, and the frequency of Its reception. He died at the beginning of the World War, and the pontificates of his two successors are noted for their efforts to win from the world a recognition of the place of Christ in the lives of individuals and nations.

The frequent conflicts between the world and the Church, between mighty kings and emperors, and the popes; between rationalism and faith; between heresy and truth, and the certain ultimate triumph of the Church all through her history, make clear the divinity of the Church and the protecting influence of the Holy Spirit. The Church's survival is the best proof of her claims.

(To be continued)

LIBICAN LETTER BOX

501 Fordham Road, New York, N. Y.
August 30, 1927.

Dear Father Borgman:

I have looked over your Instruction Program (Libica) and consider it very promising. Of course it would have to be given a good honest trial in some well organized parishes before it could be generally recommended. The clergy are very slow to change present day methods unless they have evidence that the new thing can be made to "go."

With all good wishes for the success of your zealous efforts to have our Catholic people know their religion better and better, I am,

Sincerely yours in Our Lord,
L. J. KELLY, S. J.

Experience shows that new enterprises concerning the activities of pastors are first sponsored by the progressive element. Thus some years ago the envelope system was unknown in our churches. Progressive pastors ventured to introduce the same and now the practice has grown almost universal. In thousands of our churches the envelope system has been introduced as a thing to stay. It has cut money talks in half and has doubled the income.

The Prophets of God Prepare Way for the Saviour

(Continued from Page One)

the Prophets of Israel in depicting the Messias, we take note that the traits, whereby they point out His person and specify the character of His mission, are at times so contradictory that it seems as if they could never be encountered in one and the same person. To David, for example, the king dear to God's heart, the Lord swore to confirm his race forever: the Messias was to be of the royal family of David. God reveals Him to David as "his son and his Lord" (Ps. 109:3; cf. Matt. 22:44-45); his son by reason of the humanity that He was one day to take from a Virgin of his family; his Lord, by reason of His Divinity. David contemplates Him "in the brightness of the saints," begotten eternally before the rising of the day star; a supreme High Priest "according to the order of Melchisedech" (Ps. 109:4), anointed to reign over us because of his "truth and meekness and justice" (Ps. 44:5); in a word, the son of God Himself to whom all nations are to be given as an inheritance. St. Paul says that these are prerogatives wherein a God alone can glory (Heb. 1:13).

But David also contemplates the pierced Hands and Feet, the garments divided among the soldiers who cast lots upon His coat (Cf. Ps. 21:17-19). He beholds Him given gall and vinegar to drink (Cf. Ps. 68:22). Then again he sees the Divine attributes: He will not be touched by the corruption of the tomb, but, victorious over death, He will sit down at the right hand of God (Cf. Ps. 109-1).

(To be Continued)

Wife—I don't know where that boy got his bad temper—not from me I'm sure.

Husband—No, my dear, you have not lost any of yours.

"It's easy to see your people came from Ireland."

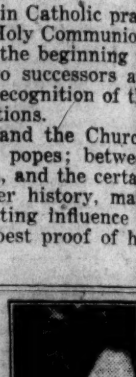
"An' that's where ye're wrong. Sure they did nothin' of the kind."

"What? didn't they come from Ireland? With that brogue?"

"They did not. They are there yet."

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